

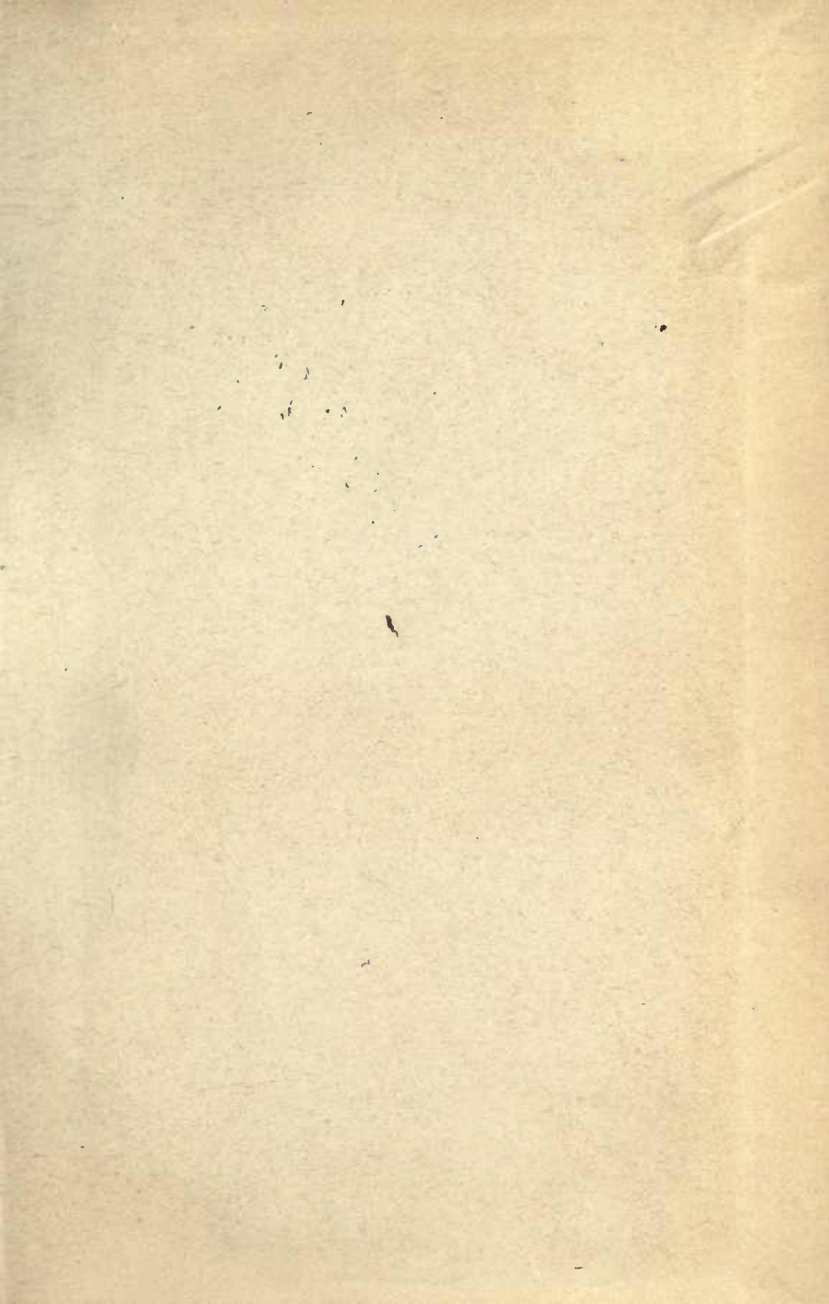
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C. K. OGDEN



HANDBOOK
 OF
 MODERN ARABIC:
 CONSISTING OF A
 PRACTICAL GRAMMAR,
 WITH
 NUMEROUS EXAMPLES, DIALOGUES,
 AND
 NEWSPAPER EXTRACTS;
 IN A EUROPEAN TYPE.

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PREFACE.

ARABIC is talked differently in Algiers, in Malta, in Egypt, in Syria, in Bagdad, and among the Arabs of the desert. Nowhere¹ is the Arabic of the Koran and of poetry spoken. The difference of the old and new is similar in many respects to that between the Greek of Homer and the Greek dialects at the time of Xenophon. No modern can without pedantry and absurdity speak in the older dialect. When he composes poetry, he may write as Hariri, if he can; just as an Athenian or Alexandrian, if he chose to adopt dactylic hexameters, might use the dialect of Homer. When the Arab now writes prose, he obscures the chasm which separates his dialect from the ancient, by omitting the vowel points, which used to distinguish the *cases* of the noun and the *moods* of the verb. While learned men struggle to forbid the phrase MODERN ARABIC, and will have it that the language has not changed (as if change were not a necessity of nature and a condition

¹ See P.S.

of growth), they yet distinctly confess that these final vowels are not and may not be sounded. But their omission so mutilates the old grammar, as in itself to constitute a new dialect. Moreover the words in use have largely changed, especially those in most frequent recurrence. A huge mass of meanings have become obsolete. The dictionaries mischievously heap together, without distinction, the senses which belong to different ages or places, and call that "Arabic." Even concerning the Thousand and One Nights, which is more recent than the age esteemed classical, the learned Mr. Lane confesses that it is often impossible, "out of twenty or more significations which are borne by one Arabic word," to be sure which was intended by the author. He declares that the style of that book is neither classical, nor is it that of familiar conversation, but is almost as different from the one as from the other. I hope that I need no further defence for insisting that to learn the Modern Arabic is not to learn the Ancient, and to learn the Ancient is not to learn the Modern.

Although the local dialects differ considerably, the difference is superficial, as in other cases of provincialism. When Arabs write a very unpretending letter, they lay aside a part of their local peculiarity. Mercantile letters from Syria to Bagdad, or Bussora, or Tunis, are a rough representation of "Modern" Arabic, as distinct on the one hand from the purely local dialects, on the other from the classical language.

Catafago's English-Arabic Dictionary evidently aims at this mark. A fuller and far richer exhibition of the same is in the Arab newspapers; which, whether published in Algiers or at Beirout, are in a dialect and style closely alike. To this may be added numerous publications of recent years, which exhibit the Arabs struggling to put off provincialism, and assume a common medium of thought. Such is what I understand by Modern Arabic, only its want of vowel points leaves many minor problems unsolved. If anyone has urgent need to understand Lancashire talk, he must go into Lancashire to learn it: so he must go to Algiers, or to Aleppo, to learn the local dialect. But if he wish to learn English, he will do best to learn first, neither the jargon of our peasants, nor the poetry of Spencer or Chaucer. Such easy prose or familiar language as educated Englishmen use, must be his beginning. He will afterwards go with advantage into any special field of English. The same applies to Arabic.

A peculiarity of the present Hand-book is its systematic preference of a European type, and its effort to put that type on a basis which should remove all objection to its permanent use. This has been a favourite object with the writer for more than the third part of a century, after his early experience of the great and needless difficulties which the current imperfect mode of writing Arabic involves. He did not then know

that Volney had long since promulgated the same doctrine: but the moment that a European understands the nature of the case, it needs not even experience to show the hardship now gratuitously inflicted on the learner. What would be thought of an English teacher's common-sense, if, when a Frenchman desired to learn English, he should insist on teaching it him by a form of writing which omitted short vowels? Nay, if a Frenchman, ignorant of English, desired to read English shorthand, we should regard it as an insanity in him to refuse to learn our language and our long-hand *first*. If anyone deny this, further argument is useless. The sole real question is that of fact: *does* the current literature omit vowels? It does, except for poetry; and the vowels of poetry do not show the actual pronunciation of prose and of cultivated speech. At present a learner is thrown on the dictionary to fix many of the vowels: and since in learning languages we must forget much, and we remember only by frequent repetition, he may have to look out in his dictionary ten times to know how to pronounce one word, even if the context show him its meaning. Then, alas! the best modern dictionary (that¹ of Boethor) is seldom pointed: in consequence of which, as I am now aware, I used often to put wrong vowels to the words which I learned from that dictionary. When the

¹ Only French-Arabic: one cannot look out an Arabic word in it; nor indeed in Catafago, with his alphabetic arrangement.

grammatical analysis of a word is already known, grammatical rules will often settle the short vowels; but how to analyze the word, is perhaps the very problem to be solved; or whether the word is to be active or passive, is doubted. Moreover, so few of the people are educated, that their enunciation is very obscure. To learn the true vowels by the ear, is to the foreigner all but impossible. When the books and even the dictionaries alike evade to inform him, whence is he to learn? Grant that everyone will wish *ultimately* to read the native shorthand; still, the speediest way to attain the power is, by first learning the language in longhand, exactly as if we were dealing with English.

Some years back I printed a handbill on this subject, exhibiting a system of European transliteration, and closing with the following passage:—

“IV. ADVANTAGES OF A EUROPEAN TYPE.—1. It will split the difficulties to Europeans learning Arabic, and to Arabs learning a European tongue. We shall be able to grapple, first with the language, and *afterwards* with the Arab type and the Arab conversely. 2. What in contemplating new literature is of high importance,—it will lessen the expense of printing. 3. It will give to the Arabs capital letters, Roman letters, and Italics; for many reasons valuable, especially in facilitating reference by a mere glance of the eye, and in preventing proper names from being mistaken for unknown common words. 4. By a more perfect punctuation, and by quotation marks, our type has advantage over even the most carefully pointed Arab text, in ease and quickness of reading. Much greater is its advantage in ease and

certainty over an unpointed text. 5. It will aid foreigners and natives to enlarge their vocabulary. At present, with an unpointed text, even the native is apt to make ridiculous or disgusting blunders, if he dare to put vowels at random to a word previously unknown. 6. It will enable Arabs to write foreign names unchanged, or nearly unchanged, as Europeans do. Now, their attempts at foreign names are ludicrous, and involve enormous error. 7. Small Arab types strain the eyes of readers painfully; an important topic to Bagdad, Syria, and Egypt, where weak eyes and blindness are so terrible a scourge. 8. Few of even professed scholars ever gain the same intimate familiarity with an alphabet totally foreign, as with their own. If the Arabs need European instructors,—if they need Europeans to co-operate in producing for them a new literature (*without which they can have no national resurrection*)—they must be willing to accept our alphabet. By it they will multiply a hundredfold their aid from Europe, and will facilitate their own access to European literature. 9. By duly writing the double system of vowels, the imagination of Arab readers will be set more upon them, to the certain softening of Arab elocution, and a great lessening of its fatigue. At present, from the habit of writing consonants only, the intense effort to distinguish them leads to a spasmodic and hideous harshness, quite needless when the distinctive vowel sounds are duly heard. 10. So also the foreigner, who often proves permanently unable to execute some of the consonants correctly, will yet,—by cultivating the vowel sounds carefully, in which he is more apt,—attain a pronunciation always intelligible, never ridiculous, and at a short distance will seem to speak correctly. For vowels are heard further and clearer than consonants. 11. Whatever develops intellect, excites zeal for research into antiquity. A really new Literature, in European type, under European influence, will not make the students of the old literature

fewer; but will enable them to pursue it more fruitfully, with minds more powerful to select and to fuse."

I distributed this handbill in many quarters, and received several letters. One learned gentleman briefly replied, that he "could not see any use in my proposed change,"—entirely ignoring the eleven uses which I had enumerated. Similar rebuffs came from other quarters. I suppose, therefore, I must count on nothing but opposition from the learned, who seem to me disposed much to underrate the difficulties which they have surmounted, or indisposed to smooth the way of learners. When the field of learning is infinite, it is with me a crime to increase difficulty. I do not write for the learned, but to aid the unlearned: hence I appeal to the latter alone;—to those who have good sense, but no acquaintance with this particular language.

I have been a learner of languages for more than fifty years past, and have learned much of a few languages, a little of many. I know what makes them easy, and what hard: and I positively attest that this Arabic type is an enormous and gratuitous increase of difficulty; pre-eminently as to words in which the vocalization is really uncertain,—in which case one is ever learning and unlearning, and wrongly (perhaps) blaming one's memory. It is astonishing that either protest or reasoning should be needed on a matter so plain. Suppose us not to be learners, but already learned. We take up a book,—say, a newspaper, and

try to read it. To put the right vowels is impossible, until the eye has glanced forward in the sentence ; for it may contain half a dozen words with doubtful vowels, which can only be adjusted by studying the whole. If the three words A, B, C be doubtful, each depends on the other two, as well as on the words which have no doubt. For instance,¹ *In ceteb* means If he shall have written ; *Enna ceteb*, That he has written ; *In cotib*, If it shall have been written ; *Enna cotib*, That it was written ; *Enna cotob*, That books— ; and *Inna cotob*, Verily books—or—As for books— : and which of these is correct, depends on what is coming. The text writes all six perfectly alike. Thus every time one refers to a sentence, *it has to be studied anew*. The paper generally blots, if one try to insert vowel points in ink : hence I find it takes less time to write out in full, with my own pen, a work which I want to study, than refer to the unpointed Arabic text. Why natives make light of this, it is not my part to explain ; but, whatever facility they have, it is none the easier to foreigners. If, then, we (or illiterate natives) desire to become expert in the short-hand, it is wise *first* to learn the language thoroughly in *long-hand*. At present it is difficult or impossible to get prose works that have the vowel points marked. The deficiency of stops, the absence of parentheses, and the mingling of words, aggravate other difficulties.

¹ It may also be read, *Enn ceteb*, He groaned, he wrote.

The task which I have taken on myself cannot be done perfectly by me. If a learned Arab could have enthusiasm for it, and had (as perhaps some may have) as keen an ear for the English, French, and Italian sounds as I have; and had been educated in European grammar as I have; and knew as well as I, where Europeans are apt to go wrong, and what they need;—he would execute this task better than I. No foreigner can know, in delicate cases, what vocalization is, on the whole, best—neither pedantic nor vulgar. I can but *collate* the pronunciations sanctioned by Faris, by C. de Perceval, by Cherbonneau, by De Braine, by Léon and Hélot, side by side with my own reminiscences and my own MSS. written in Syria and Bagdad, making allowance for a French ear, and the peculiar deficiency of certain simple short vowels in French. After all, the delicate cases are few and exceptional. I am obliged to give directions for pronunciation, and my directions have no pretence to be perfect. But if they could be perfect, they would still be insufficient. No Englishman can learn from a book to pronounce French correctly, and the same is true of Arabic, whether a native write it, or a foreigner.

The educated natives themselves vary among themselves, especially concerning the *fine* and *coarse* vowels; a distinction which exists, but is not acknowledged in writing, even when vowel points are added. Between *a* and *e* there is often much uncertainty; as, whether

to say Jadied,¹ f. Jadieda (new), or Jedied, f. Jediede; but it is no more important than the question whether *command*, *basket*, should be pronounced with the broad Italian *a* of Middlesex, or with narrow *a*, as in midland and northern counties. In some of these details I perhaps have not attained consistency of spelling. Nevertheless, not only is our vowel system immeasurably superior to theirs, but as regards types for consonants, our resources are really great. Greek gives us three letters, Θ Δ Γ, identical with غ ذ ث. Hebrew (a square type, easily harmonized with the Roman) gives four letters, ח צ נ ע, identical with ح ص ط ع. English, in C Q X, has three superfluous letters; we may add long 3 of old English. It only remains to use such resources judiciously.

In India European types are extensively used to write the native languages. Our missionaries employ them in Africa, in the Pacific, and everywhere else, with more or less skill. The objections urged by some of the learned are astonishingly superficial, such as, that it is "against the genius of a language to bring in a foreign alphabet." They might seem to think that the Arabic alphabet had grown out of the soil with the language. Notoriously, it was adapted from the Cufic, by the very clumsy method of points, such as we often employ upon Roman letters. The single Phœnician alphabet has been modified into Greek,

¹ In Aleppo I always heard Jedied, in Bagdad (I think) Jadied.

Coptic, Gheez, Amharic, Etruscan, and Roman ; also into Estrangelo-Syrian, Cufic, Syriac, Samaritan, Hebrew, and Arabic. Very few languages indeed have had an alphabet made for their express use ; and if there were more such, they would only vex us the more.

Volney suggested the right thing, but his characters did not at all harmonize with Roman type. The letters ought to adapt themselves also to Italics, and be easy for joining hand, if possible. To *dots* there are grave objections. A single dot cannot be large enough to strike the eye, without being ugly : the printer therefore is sure in the long run to make it hurtfully small. Also in MS. it easily looks like a blot, and mistakes arise as to which letter it is meant to affect ; hence it impedes quick writing. A zero is better than a dot ; yet this blots in writing, and is not so good as a continuous train of the pen. Besides, as I now know, unless a printer cut new types, the zero pushes the letters apart. Accents, and the apostrophe, are wanted for their own purposes, and in maps all such things are mischievous. If new types *must* be cut, it is well to make the forms as perfect as may be.

The objects to be gained by a system of European transliteration are so great, that the eleven arguments quoted above rather allude to than develop them. Something more must be here added. A sound knowledge of geography lies at the basis of modern culture,

and for it MAPS are necessary. Without this knowledge the Orientals must remain as children, with weak, empty, and delusive ideas concerning other nations; incapable of receiving instruction by books or newspapers. But who will engrave maps for Turks, Arabs, and Persians in the type of their native MSS. ? what publisher in Paternoster Row or New York will undertake the speculation ? And if such maps existed, what native seeking information would be able to read them, traversed by dots innumerable in irregular directions ? An Arab may afford to turn into embroidery sacred texts with which he is familiar ; but if one interlace in a map foreign names unknown to him, they must be unintelligible in such a character. Only maps with a very few names, such as are in our children's schools, could be legible. The Arab vowel points, utterly insufficient as they are to express foreign names, would entangle the problem worse than ever ; for, the objections to using them and to dispensing with them are alike powerful. But we may further ask, Is INDIA never to receive modern cultivation ? or is anyone insane enough to suggest that the English Government will go to the expense of maps in the Devanagari and Tamil character ?—a character far less embarrassing than that of Arabia. It will be replied,—“ *Of course* all Indians who desire Western cultivation must learn to read the names on European maps.” By the same reason we are claiming nothing great, in expecting

Arabs to make themselves masters of two kinds of type, and learning to transliterate. Most evident is it, that the world cannot afford to indulge in separate atlases for Arabia, for Bengal, for the South of India, for Burma, for China. For all these peoples a prerequisite of cultivation is, to learn the *characters* and use the maps of Europe. Not indeed our *languages*; that would be a condition too hard to fulfil, a condition which no despot could enforce. But if a beneficent Sultan were to establish schools for Arabs, and were to teach Arabic in them through a European type solely, this could not be felt as a hardship, in a country where so very small a fraction of the natives can put right vowels to the simplest native text.

And this seduces me into a political remark. England at vast expense sustains an embassy at Constantinople, and a fleet in the Mediterranean, for the sake (it is said) of *English interests* in the East. When we inquire what interests are intended, nothing else is discoverable but that we desire to maintain in Turkey "good will to our commerce, our religion, and our communications with India." Men not the least acute in the English Parliament have avowed their belief that our diplomacy and our fleets have no tendency to promote this "good will," but rather the contrary. Without venturing on so large a question, one may be permitted to assert, that if half the expense of our Mediterranean fleet were retrenched, and the money

spent under the direction of our CONSULS in free schools for the native population of Turkey,—to instruct them in Geography and the elementary knowledge to which it is the key, by the intervention of the European character and European maps ;—it would do more in fifteen years to promote the intelligence and prosperity of Turkey, and with it all the solid and legitimate interests of England, than ambassadors and fleets can do in five hundred years. *

P.S.—Since the above was in the printer's hands, I have seen the remarkable statements of Mr. Palgrave, that in the N.E. of Arabia, which he has opened to our knowledge, the people preserve in daily talk the final vowels of classical Arabic. Since no discussion of such a topic can here find place, it must suffice to remark that if the people of that region talk the language current 1300 years ago in Mecca, it is now a strictly local peculiarity. In no case can the population, spread over the vast surface hitherto known, adopt the ancient dialect, as to its final vowels, or as to words and their current senses.

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EQUIVALENTS HERE USED FOR THE ARAB CHARACTERS.

ء ء <i>Hamze</i>	ص ʕ ʕ
ا { â ê a e i o .	ض Δ Δ (<i>dth</i>)
ب B b	ط T t
ت T t	ظ ʒ ʒ
ث θ θ	ع ʕ ʕ
ج J j (<i>dj</i>)	غ Γ γ (<i>gh</i>)
ح H h	ف F f
خ K k (<i>kh</i>)	ق Q q
د D d	ك C c
ذ Δ Δ (<i>dh</i>)	ل L l
ر R r	م M m
ز Z z	ن N n
س S s (<i>sharp</i>)	ه H h
ش X x (<i>sh</i>)	و W w
	ي Y y

HANDBOOK OF MODERN ARABIC.

PART I.—PRONUNCIATION AND WRITING.

§ 1. VOWEL SOUNDS.

1. Pronounce *a* ordinarily as in *mutäble*, *coachmän*, or nearly as *u* in *mud*. Thus, Bann, coffee-bean; Madd, he stretched; Rabb, lord; are sounded as English *bun*, *mud*, *rub*.

Yet with strong *h* (ه) and Ain (ع) the *a* is sharpened into French *a* of *salon*; which happens in some other words not easy to enumerate, as Ana, I; Zahr, back (sound it, An-a). Perhaps *h* in Zahr affects the *a*.

2. Short *e* is for the most part sounded nearly as in *mĕn*, *bĕll*, only not quite so clear. (Whether indistinctness is here any virtue, may be judged differently in different provinces.) Thus, Jeb-al, a mountain; Bel-ad, a district; Med-iena, a city; Ceb-ier, great. [The Englishman must not pronounce Jĕ-bal, Bĕlad, nor Mĭdiena, Cĭbier.] Thus also, El, the; Tell, hill; Ente, thou; Emte, when? Bel, but.

Nevertheless, *e*, like *a*, in many words takes a second sound, viz., that of English *a* in *man*, which is a sound not normal in French and Italian. This sharpened sound of *e*

may be heard especially, (1) in connection with *c* or *h*; as in Ecbar, greater; Ecθer, more; Lec, to thee: where Lec is to be sounded as English *lack*, and Bec (in thee) like English *back*. (2) In certain contrasts, such as Néfes, breath, Nefs, self; Béred, hail, Bard, cold; the second *e* of the dissyllable is sharpened so that an Englishman might write Nef-as, Ber-ad. Indeed in Sásel, honey, I always heard the *e* as our sharp *a*.

3. If certainty could be attained, it might be well to write *à* *é* for the sharper sounds of short *a* and *e*; thus we should have Àna, I; Zàhr, back; Entè, thou; Beràd or Berèd, hail; Bèc, in (or with) thee. I awhile attempted this, but found too many doubtful cases, and too much uncertainty whether I was pursuing laws of the language or provincial accent. On the whole I think that ^ʿ, *h*, and *c* tend to modify *e* into sharp English *a*, as *z* tends to sharpen *a*: thus ʿEm, or; ʿEmma, but; ʿEmr, affair. There are not less than four different sounds of these two short vowels, which the Arabs either omit, or express by the single mark which they call Fatḥa.

4. Long *a* (â) is at least as broad as in *father*, *mask*, of the South of England. Indeed with Q the â is apt to take the deep sound of our *au au* in *haul*, *bawl*. So too in the word Allâh, God, which an Englishman would be apt to write Ul-lauh.

5. Long *e* (ê) is as the vowel in *dare*, *bear*, *hair*, *their*, *there*. It is probably old Greek η, nearly French è, or é. Many English families or even counties so mince the *a* in *grasp*, *basket*, *castle*, *command*, as to yield the sound of this ê; but in the South of England it is only heard before *r*.

6. Short *i* is as with us in *little pin*. This sound being unknown to the French (who are prone to say *leetle peen*), one is apt to be misled by French notation which aims to transcribe Arabic. In *Min*, from; *Li*, to; *Tilf*, waste; *Mel-ic*, king; *Sinn*, a tooth; *Maṣrib*, sunset; *Menzil*, lodging; the short *i* is as clear as in English. [In many words the vulgar are quite indistinct, merging it in *o*, *u*, or *e*. Thus I always heard *Belâ*, without; which *Faris* writes *Bilâ* for the English learner. The word is a modern formation; but analogy requires *Bilâ*, so I follow *Faris*. And in some other words, in spite of provincialism, I cling to the classical *kisra*, where we have classical guidance.] Observe,—*never* to pronounce final short *e* as *i*.

7. Long *i* is as in English *machine*. It may be written *î* to save space; but to economize the circumflex, I write *ie* for it, as in our *field*. Thus *Tien*, figs; *Mediena*, city; *Fetiele*, wick [not *Fitieli*, rather *Fet-ielè*].

8. Short *o* is ordinarily as our *oo* in *good*. Yet when accented in a closed syllable it is rather the French *o*, as *Octób*, write thou; *Kobz*, bread.

9. Our long *o* in *stone*, according to *Catafago*, is not Arabic at all. Yet the Christians and Jews in *Aleppo* pretty clearly say *Yoam*, a day (with the vowel sound of English *boat*); so *Loan*, a colour, etc. In strictness this is a Diphthong. English *oa* is only an approximation to it, yet it is an approximation which will never be misunderstood. In fact, there are here two sounds, which I write *eu*, *au*. Of these *eu* approaches to *oa*, *o* in *boat*, *bone*, and *au* to *ou* in *our*, *sound*. The Arabic utterance is here less pure and single than the English; two vowels are heard in imperfect combination.

Thus Yeum, day (nearly Yoam), Dau, buttermilk (nearly Dow). In fact Dawâ, medicine, is sounded exactly as English Dow-a [compare *dower*], and might in Arabic be written Daa without impropriety.

10. Short *u* is intended for French *u* in *bureau*. In Syria both *o* and *i* often degenerate into *u*; especially when *o* is repeated. Thus they say Cutob for Cotob, books; Jubon for Jobon, cheese; Fulfol for Folfol, pepper; Muxmox for Moxmox, apricots.

11. Dotted *ö* represents the German sound, nearly French *eu* in *heureux, jeune*. In Syria *u* is often corruptly sounded *ö*, as FöÄÄa, for FuÄÄa, silver; Hösân, for Husân, horse.

12. By *ui* I represent the long French *u* in *lune*, perhaps old Greek *υ*.

13. The diphthong *ou* is to be sounded as in French, or in English *you*. This might be written *û* to save space; but the fewer circumflexes the better.

14. The diphthong *öu* is a very obscure sound, but perhaps is that of French *oeu* in *soeur*, sister. Compare old Ionic *uv*.

15. The diphthong *ai* is very near to English *i* in *fire, tile*; as Kair, good; Kail, horses; Fair, other. No one can be misunderstood, or can seem absurd, who exactly utters here the English vowel. Yet the Mohammedan Arabs give somewhat more of the double sound.

16. The same remark applies to the diphthong *ei*. Nevertheless it is all but identical with English *ei, ey*, in *veil, grey*, which is the same sound as in *maid, pale*. Thus Leil, night, would be written Lale, or Lail, or Leyl by an Englishman. The combinations *ie, ui; ei, ai; ou, öu; eu, au;* might with equal grammatical propriety be written *iy, uy; ey, ay;*

ow, öw; ew, aw. But such notation would probably be less acceptable to Western readers.

§ 2. CONSONANT SOUNDS.

17. There are twenty-eight consonants. I call seven masculine or coarse; seven feminine or fine; fourteen neuter or medial. The neuters are—six liquids, l, m, n, r, w, y; three aspirates, θ, k, ʕ; also the five letters, f, b, d, j, x.

18. The liquids are sounded exactly as in English, if you carefully retain everywhere for *r* its full vibration (as in the Irish mouth), even before a consonant, or at the end of a word: as in Barr, terra firma; Bard, cold, *subst.* [for which an Englishman is prone to write Burrad, as though it were a dissyllable].

19. Of the aspirates, Θ is as in Greek, or English *th* in *thin, breath*. K, Γ are commonly written Kh, Gh; the former being German *ch* in *auch*, or rougher still, as in Switzerland. Γ is to K exactly as B to P, D to T. Arabic Ghain (Γ) is fundamentally the modern Greek Γ or Dutch *gh*, only exaggerated. It is our Northumberland “burr,” the consonant heard in gargling. Many Frenchmen and Germans lisp R into Γ; hence Hanoteau (in Zouave) treats the Ghain as a modified R: but this obscures its relation to the aspirated K. In fact, R, K, Γ, are all alike vibratory, and Γ has no more of R than this common property. The Arabs say Teḡarḡor (TETARḤOR) for gargling the throat; a word suggested by the sound.

In MS. I am accustomed to write G g for Arabic ġ and K k for ك; which involves no inconvenience while we deal

with Arabic alone. But for certain languages into which Arabic enters,—as Zouave, Persian, Turkish,—this is objectionable; since G is there wanted for its English sound; and it seems a pity to waste Greek Γ, when we have it to our hand. Even in Arabic, English G is often useful for writing proper names; as in Giâna (*Guiana*), Gienia (*Guinea*), Ingliez (*English*), Ingilterra (*England*). Indeed in a few Arab nouns the English hard *g* is heard: thus Nargiel for Narjiel, cocoanut; Dongola, a heron. It is regarded as a peculiarity of the Egyptian dialect always to harden the Jiem (ج) into Giem, which is an approach to Hebrew. But no further notice will be here taken of this.

20. F, b, d, j, are sounded as in English; only perhaps the *d* is slightly dental, as with French and Italians. For *j* the French write *dj*, the Germans *dsch*, which are too clumsy for transliteration, and grammatically objectionable, especially when the letter has to be doubled. Finally, *x* here represents English *sh*, as in Portuguese, not without historical excuse; for *x* of Latin stood for Greek ξ, and the representative of this in Phenician and Egyptian seems to have degenerated into the *sk* and *sh*. But convenience is here the chief argument. We cannot afford to waste the *x*.

21. P and V are found only in foreign words, as Vâpour, a steamboat, which will probably prove an inevitable noun. Marceb-a-nâr (fireship) suggests a different thing. In such names as Petersburg, Paris, Vienna, Valparaiso, we need P and V. [Also in Persian, Turkish, Zouave, the sounds of English *tch* and French *j* are found, as well as the hard English *g*. These three are all marked in Turkish type by a *triple dot* (.), which in MS. is habitually imitated by the

circumflex (ˆ). Yet I think that for *teh* it is best to add the top of T to C, making a form almost identical with \overline{c} , viz. C; and for $\overset{\circ}{j}$ use j with an arrowhead at top, $\overset{\circ}{j}$. A triple dot has none of the disadvantages in printing which a single dot involves. It is not mistaken for a blot on the MS.; and it is legible without being so large as to appear an ugly spot in the types. Hence I think that c, j, g surmounted by a triple dot will not ill represent \overline{c} , $\overset{\circ}{j}$, $\overset{\circ}{g}$, if occasion require, in Indian or African languages. Nevertheless, if Γ ρ be adopted for غ, our simple G g suffices for Persian Gaf.]

22. The seven feminine or fine consonants are s, z, t, Δ, c, h, ʿ. S never has the sound of z, but is everywhere sharp. T is slightly dental, and in Algiers tends to degenerate into *ts*, as with the Kabails or Algerine Berbers. Δ Δ is as in modern Greek, or our flat *th* in *the*, *this*. C is nearly our *k*, but forwarder in the mouth, and more mincing; as is the case with *s*, *z*, *t* also. The Turks interpose short *i* after *c*, saying nearly (in English orthography) *kian* or *kyea*n for *cên*. But the Bedouins sound *c* as our *ch* in *chill*, *chant*, *latch*; and the learner who has no opportunity of hearing the true sound of Q will do best to give to C its Bedouin pronunciation; otherwise he will almost inevitably confound it with Q. Even at Bagdad the Bedouin sound prevails, at least before *e* and *i*, and it is in perfect analogy with the soft sound of *j*, which is almost universal beyond Egypt. H is perhaps identical with English *h*. Finally ʿ (which is called Hamze) is a mere *hiatus*. We are made aware of it even in English, when we distinguish “an ‘ice pudding” from “a nice pudding”; but an Arab would wish to write

Anti^ochus, Itâli^a, where it seems to us absurd to reckon the hiatus as a consonant. In such a word as Yes^el (he asks), the consonantal power of the hiatus is less obscure.

23. Between *d* or *é* and *a* the Hamze in modern pronunciation generally becomes *y*; thus Mirsê^a (anchor) is Mirsêya. Even Ma^e (water) is pronounced Mây; and so we may write it, the radical letters being *mwy*. The Mohammedans make Hamze audible in Xai^e (thing). Sometimes the Hamze between vowels changes to *w* (and is so written by the Arabs), especially when the preceding vowel is *o* or *ou*; as Mowellif (a composer) for Mo^eellif.

24. The seven masculine or coarse consonants correspond with the feminine, each to each. They are *ʕ, ʒ, ɾ, ʔ, q, ʕ, ʕ*; *ʕ, ʒ, ɾ, ʔ, Q, ʕ, ʕ*. The two first are a pouting *s* and *z*. The lips are protruded, and (natives say) the tongue must be put between the teeth, with much danger of biting it. The form of *ʕ* is borrowed from Hebrew *ʕ*. The coarse *t* (*ɾ*) is familiar to us in Irish brogue, when *water* is pronounced. The upper gums (or even the palate) must be touched by a *broad* mass of the tongue, and the lips opened; while in the fine *t* the *root of the tooth* is touched by the mere *point* of the tongue, and the lips drawn closer. The *ʔ* is nearly *dth* of Englishmen, yet it is not a double sound, but a coarse *ʔ* formed by a thick tongue on the gum; while in fine *ʔ* the tongue delicately touches the edge of the fore tooth. *Q* is far deeper in the throat than our *k* (as *e* is forwarder in the mouth than *k*), and is very soft,—*wholly free from vibration*. The foreigner finds his throat soon to become sore at the root of the tongue from a frequent utterance of *Q*. It is thought to be heard from the rooks when they say *caw*; hence *Qâq*

(pronounced Qawq) is Arabic for the crow, generically. Strong *h* (ﻩ) is often heard from Irishmen. It is wheezing and guttural, with something of a *w* in it at the beginning of a word, as in our rare name Whewell. The force of air in the throat is considerable, and is strangely prolonged when it ends a word, as Melieﻩ (good), Râﻩ (he went). The letter Ain (ﺀ) is not merely a hiatus, like Hamze, but a muscular upward jerk of the chest and stomach, accompanied with an elevation of musical note to the vowel. It may be called a *spasmodic emphasis*, such as a stuttering man executes, when at last his vowel struggles out; as Sarab (Arabs), Masz (goats), Robs (quarter). A foreigner at first believes it is a vowel; and it is as much a semi-vowel as *s*, *st*, *h*, which we seem able to sound by themselves. Grammatically it is treated as a pure consonant.

25. In a few words either there is confusion between *z* and *Ḍ*, or *z* has changed its sound. *Ḍâhr* (the back), *Ḍöhr* (noon), *Ḍölme* (darkness), *Naḏuif* (clean), *ṢaḌm* (bone); and in Syria *ḤafaḌ* (he preserved);—are pronounced with *Ḍ*, though written (in Arab character) with *z* (ﺯ). But *Ṣâlim* (tyrannical), *Ṣalm* (tyranny), are sounded with *z*, as though it were a different root from *Ḍölme* (darkness). [In classical dictionaries *Naḏuif* is *dirty*, and *Nazuif*, *clean*!]

26. The terminations *-ieq*, *-iek*, *-ieḥ*, are uttered as if a short *a* were interposed before the final consonant. [This is *Patla furtive* of Hebrew.] It is peculiarly important in expressing *-ieq*, as *Ṣatieq* (*Ṣatié-aq*), *old*; since it at once discriminates *Q* from *C*. Possibly *-ieḥ*, *-ouḥ* equally have the furtive *a*. The learner must most carefully learn to distinguish the terminations *-ies*, *-ieḥ*, *-ieh*, as in *Xanies*,

shameful; Melieſ, good; Cerieh, unpleasant. In -ies the muscles of utterance jerk upwards. Melieſ must be conceived of by the Englishman as Melié-ähhh, with long continued wheezing; and Cerieh as Ceriehi, with final *i* pronounced very rapidly.

27. The true sound of θ and Δ , as explained above, is retained at Bagdad in familiar talk; also by the Bedouins, and in reading the Koran or poetry. No one can be misunderstood when he adheres to the correct sounds; and they are so easy to an Englishman, that he ought from the beginning to be punctiliously accurate. To corrupt θ into *s* or *t*, Δ into *z* or *d*, confuses words essentially different, and is a really mischievous depravation of the language, though systematically practised by many even of the learned. To merge English *thin* into *tin* or *sin*, *breathe* into *breeze* or *breed*, is just the corruption here deprecated.

28. Double consonants followed by a vowel must be dwelt on, as in Italian *terra*, *bella*. An Englishman is apt to neglect, and indeed not to understand this. Yet we have it in *meanness*, *soulless*, which we never pronounce *meaness*, *souless*; nor do we confound *nice size* with *nice eyes*, but we sound double *s* in the middle of the former. Only at the end of a word a double consonant cannot be uttered. It remains double for mere grammatical reasons; as *Modd* (extend).

29. The combination *nb* is properly sounded *mb*, as in *Zenbiel* (basket), pronounced *Zembiel*. Its plural is *Zenâbiel*, where *n* reappears. [In Syria I used to hear *Jan'b*, *Jen'bi*, as if with a short vowel elided, instead of *Jambi* (at my side). This is perhaps comparable to provincial English *umbirella*, *musharoom*.]

30. The combinations *dt*, *ʾt*, *ʔt*, *θt*, *tt*, are all sounded as *tt*; but for grammatical reasons they are not so written.

§ 3. RELATION OF VOWELS TO CONSONANTS.

31. Vowels are of three classes, which (imitating native grammars) I call *Fathites*, *Kisrites*, *Dhammites*. They are thus arranged :—

		Short.	Long.
Fathites	Fine	e	ê = e ^ʕ
	Coarse	a	â = a ^ʕ
Kisrites	Fine	i	ie = iy
	Coarse	u	ui = uy
Dhammites	Fine	o	ou = ow
	Coarse	ö	öu = öw

SPECIAL DIPHTHONGS.

Fine	ei = ey	eu = ew
Coarse	ai = ay	au = aw

There is no *grammatical* difference between a *fine* and its corresponding *coarse* vowel or diphthong. The choice between the two is determined by the nature of the contiguous consonants. *Hence even in pointed Arabic they are not distinguished.* [Short *e* or *a* is called *Fatḥa*, short *i* or *u* *Kisra*,

short *o* or *ö* Δ amma.] One general rule must guide us. *There is a close affinity between the coarse consonants and the coarse vowel-sounds.* Even so; the rule holds but imperfectly of Q, which only with Fathites and diphthongs takes the coarse sounds.

Learned grammars do not always lay stress on the double sound of the vowels, if they name it. Oberleitner, indeed, says (§ 4, 3): "The vowels have a double sound, emphatic with the emphatic consonants, soft with the other letters. *This double sound in practical utterance needs peculiar care, lest words unlike in sense be confounded.*" Caussin de Perceval, in his short but valuable modern grammar, lays chief stress on the difference of *a*, *d* from *e*, *é*. Of the rest he says merely, "The guttural and emphatic letters give to the vowels a vague sound which we cannot express by our vowels."

32. To a foreigner the Arab consonants are so difficult, that unless he anxiously attends to the accompanying vowels he has a poor chance of avoiding ridiculous ambiguities. Vowels are more easily heard than consonants; and if we sound them rightly our errors in the consonants will often escape the ear. Hence to *write* this distinction of vowels, and let it impress imagination and memory, is to us of first importance. Even before the same consonant *n* the Arabs say Ana (I), Entè (thou), though they write the first vowel of each word alike. Every European writes A in the former word, E in the latter. Also Man? (who?) is sounded with the vowel of our *bun*, *none*, *run*. In regard to the *neutral* consonants there is great uncertainty whether the coarse or the fine vowels are to be used. Even concerning Q before

the Kisrites I have more than once changed my opinion. I have asked a person to pronounce to me the word شمس (Sun), and have been quite unable to ascertain whether Xams or Xems better denoted his utterance; for he appeared to go backward and forward between the two, or to express something intermediate. So, whether ʿalâṭa or ʿelêṭe be better, may be differently decided at Bagdad and at Beirout.

33. The fine or feminine consonants have a decided preference for the fine vowel sounds; but they are sometimes overpowered by the proximity of a coarse consonant. It is laid down that in Wasar (middle), Sarṭ (flat roof), the *r* not merely imposes *a* (instead of *e*) on each word, but changes the sound of *s* (or allows it to be changed) into *ṣ*; so that Wasar, Sarṭ are a legitimate pronunciation. [So the Latin sounded scriptus for scribtus, optineo for obtineo.] Sometimes it affects orthography, Suqsa for Siqsa, hailstone. In a doubtful choice, as, between Bait and Beit (dwelling, lodging) the soft *t* seems a reason for preferring Beit, as in Syria. [Faris directs us to say Bait; but he also bids us say Al, Anta, Jabal, Tall, Malic, Madiena; which every European hears as El, Ente, Jebal, Tell, Melic, Mediena.]

34. Immense ambiguities result from negligence of pronunciation as to coarse and fine sounds. Contrast—

Fitna, sedition;	Furna, prudence.
Sêr, he proceeded;	Ŝâr, he has become.
Tebas, he followed;	Tabas, he printed.
Seif, a sword;	Ŝaif, summer.
Seut, a whip;	Ŝaut, a voice.
Silân, arms;	Ŝulân, pacification.
Semm, poison;	Ŝamm, was deaf.

Têb, repented ;	Tâb, was nice.
Terec, he left ;	Taraq, he knocked.
Cêl, he measured ;	Qâl, he said.
Cês, cup ;	Qâs, he measured.
Sehil, easy ;	Sêflul, sea-coast.
Fier, thought ;	Faqr, poverty.
Hedd, he demolished ;	Hadd, a limit.
Herab, he fled ;	Harb, war.
Cewi, he branded ;	Qawi, strong.
‘emal, he hoped ;	Samal, he worked.

So as to difference of mere vowel—

Dohn, grease ;	Dahin, greasy.
Xoub, dilute ;	Xaub, sultriness.
Nour, lustre ;	Naur, a blossom.
Dain, a debt ;	Dien, (the) faith.
Harr, heat ;	Hörr, free, well-born.
Tufl, a young child ;	Tafal, potter's clay.
Sajal, haste ;	Sajil, urgent ; Sujl, calf.
Dibb, creep ;	Dobb, a bear.

If the Arabs ever have new intercourse with the foreigner, with renewed cultivation and increased refinement, it is probable that their harsh consonants will be greatly softened. A day may come when the words Tuin (clay), Tien (figs), will be distinguished by the vowels alone, as Loam and Loom in English. It is truly strange that a system of writing, which (at its best) makes no effort to distinguish such vowel differences, should be imagined perfect.

35. Hebrew is believed by Gesenius to have had fundamentally the same triple distinction of vowels as Arabic ; but

when the Masoretes analyzed the pronunciation more carefully, they greatly increased the number of vowel marks.

In English some consonants change the sound of vowels. W alters the sound of *a* to *o* in wasp, what, watch, warp, wander, etc. R after *e*, *i*, *u*, *ai*, *ea*, *ā*, often changes their sounds. O between *w* and *r* takes the same sound as *e*, *i*, *u*. Such phenomena may aid an Englishman to understand how Arab consonants may modify the vowels.

36. Of the neutral consonants *d* has a special affinity for *a* rather than *e*: the same is sometimes visible of *n*, *b*, *j*. Thus we have (with sound as in English Dumb) Dam^c (blood) not Dem; Bann (coffee bean) not Benn; Dâbbe (beast)* not Dêbbe; Jabb (an artificial well) not Jebb; Janb (a side) not Jenb. When natives *write* these distinctions of vowels they may elicit some general laws at present unknown. Yet it may be safely laid down that R, K, Γ, in common with Q, have an affinity for the coarse Fathites (*a*, *d*) and for the coarse Diphthongs (*ai*, *au*). With these exceptions, the neutral consonants incline to the fine vowel sounds; and none of them ever assume *ö*, *öu*, *ui*. We might add *u*, but for the Syrian pronunciation Cutob, Fulfol, etc., mentioned above in Art. 10. I also used to hear Jufn (eyelid); for which Freytag has Jefn, Jifn, Jofn, as if labouring in vain to express the sound.

37. W, y, ^h, are called weak consonants, and the other twenty-five, strong. When a weak consonant closes a syllable, it is sometimes dropped, and may be denoted by the apostrophe, as Rama' (he threw) for Ramay. [Catafago usefully intro-

* The *d* is shortened into *a* before the double consonant. This is a general rule. It is written *d̂*, not *a*, for grammatical reasons.

duced this apostrophe.] But generally the weak consonant coalesces with the vowel: thus a^{c} , e^{c} become \dot{a} , \dot{e} , and i^{c} (which is rare) is sounded *ie*. Thus $Mi^{\text{c}}ya$ (a hundred)=*Mieya*=*Miyya*. But *aw*, *ew*, *ay*, *ey*, are identical with the diphthongs *au*, *eu*, *ai*, *ei*.

§ 4. THE PROCESS OF TRANSLITERATION.

38. Rules for transliteration are here given; yet their application should be judiciously postponed, until some familiarity with words has been gained. Those words and combinations with which the pupil is already well acquainted should alone be written in Arabic character.

The European text has first to be prepared by the following modifications. Since the Arabs do not *write* the distinction of fine and coarse vowels, we must throw that distinction away. Hence—

(1) Change *au*, *eu* to *aw*; *ou*, *öu* to *ow*;




ai, *ei* ,, *ay*; *ie*, *ui* ,, *iy*;

also a' , e' ,, *ay*; \dot{a} , \dot{u} ,, *iyä*;


final *i* ,, *iy*; *iey* ,, *iiyy*; *ia* to *iya*.



(2) Final *a*, *e*, which are feminine terminations, may be dotted to represent \ddot{a} (dotted *h*).












Observe that *a*, *i*, *o* (the only short vowels then remaining) are to be expressed by a vowel point (Fatḥa, Kisra, Ḍamma) attached to the *preceding letter*. If no letter precede (*i.e.* if the *a*, *i*, *o* begin the word), Elif must be written, *to carry the vowel point*. Fatḥa is *over* the letter, Kisra *under* it, but of the same form; as $\text{ع} na$; $\text{ن} ni$. Ḍamma (*o*) is a comma






over the letter; as  *no*. Circumflexed *ā*, *ē*, in general are denoted by Elif  with Fatṣa over the *preceding* letter; but at the beginning of a word the Elif receives instead a circumflex to lengthen it, .

After adding Elif thus to all words that need it, incorporate the particles Wa, Fa, La, E, the article El, and the prepositions Bi, Ce, Li, with the word following; every European consonant being expressed (from the Table in the Frontispiece) by the corresponding Arabic consonant. The learner will perhaps at first make errors about Elif, which alone is anomalous.

The particles Ma, Δe (of HêΔe) have Elif () for a final letter. In a few words (as Allâh, God; Lêcin, but; HêΔe, this; Θelêθ, three), the Elif for *ā*, *ē*, is irregularly omitted in Arabic text. Final *h* dotted (*ḥ*) is written for feminine *-a*, *-e*, or *-at*, *-et*, final. But to every plural verb of 3rd pers. ending in *ou*, Elif is arbitrarily added.

Lastly, the adverbial termination *-an*, *-en*, is not to be denoted by  in the text, but by  with double Fatṣa.

39. For the actual junction of the Arabic letters, a few details will be useful. The *order* of the letters in a word is the reverse of English; viz., from right to left. The letters , , , , , , are never joined to one following, hence they remain nearly unchanged (except when  and  are sometimes combined). Elif is joined at the bottom to a letter before it, as  *bā*; and Lam-Elif (*lā*) has the form  or .

Most of the consonants end with a flourish, which has to be cut off in junction: thus  becomes . Initial *h* is written , but *h* joined at each side is . M in the middle of a word is a loop falling below the line.  (Ain) joined on both sides

is ا ; joined on one side, it is آ when initial and ع when final. The letters ج , ح , خ , require that a letter preceding shall *mount above them*; hence it becomes sometimes uncertain to which a dot belongs. When l is followed by m , the loop of m is generally thrown out to the right, as لـ (lm). A double consonant is not written twice in the text, but receives a mark like w over it, called *textied*. The same mark is placed over l of the article *El*, when it is assimilated to the consonant following. Thus *Ommi* is أُمِّي , *Omem* is أُمِّم , *El xams* is الْخَمْس .

It is a good rule, extensively used, to retain the two dots under ي (y) at the end of a word, when the y is sounded, and omit the dots when the y is mute; which is here written a' , e' .

It remains at option to omit all the vowel points.

Expertness in any new type can only be earned by practice. The learner may get partial help from the words in a later section, written in alternate type.

PART II.—ON GRAMMAR.

§ 1. NOUNS AND ADJECTIVES.

1. GENDER OF NOUNS.—Arabic Nouns are masculine or feminine, often arbitrarily. *a.* Names of things female are naturally feminine. *b.* So are names of countries, towns, and villages. *c.* So are the names of the double members of the body, as Yed, hand; Rijl, foot. *d.* So are the collective nouns technically called broken plurals. *e.* So are most nouns ending in *d, é, a', e', a, e*: as, *Ṣayâ*, a staff; *Cisê*, garment; *Marse'*, harbour; *Milhe'*, musical instrument; *Mediena*, city; *Mélice*, queen.

Feminines in *a, e*, have lost *t* from the end. Those in *a', e'*, have generally lost *y*, and those in *d, é*, sometimes *w*, sometimes *ʿ*. In certain inflexions they regain their lost consonant.

2. The feminine of a noun is sometimes formed from the masculine by adding *a* or *e*; as *Celb*, a dog; *f. Celbe, Celba*; *Ṣamm*, father's brother, *Ṣamma*, father's sister; *Kâl*, mother's brother, *Kâla*, mother's sister; *Jadd*, grandfather, *Jadda*, grandmother. But for the commonest relations and nobler animals the feminine has an independent name; as *Ḥuxân*, horse, *Faras*, mare; *ʿEsed*, lion, *Lebouʿa*, lioness. [The

female horse being commoner than the male, the Arabs say "mare" when the sex is not thought of: as, "Have you no mare to ride?" We similarly say cows, sheep; not bulls, rams. To define the feminine idea Mare, if error be feared, the diminutive Foraise (filly), says Kazimirski, is used for Mare.]

3. The ADJECTIVE follows its noun, and agrees with it in gender. Its feminine is ordinarily formed by adding *a*, *e*.

Rajol qawi, a strong man.

Mar^a jamiele, a beautiful woman.

Ṣabi semien, a fat boy.

Darb wesik(*a*), a dirty road.

Melic jaliel, a majestic king.

Bint ṣaṣiera, a little girl.

Jâriya naṣuile, a slender damsel.

Dâr fasieṣa, a spacious house.

Celb mouai, a troublesome dog.

Melice jaliele, a majestic queen.

[Mar^a, woman, is classical, and is the only word that I heard from the people. (Do not confound it with Marra, "a single time," *une fois*.) In modern prose, the learned appear always to write Imrâ^a, a woman.]

Some adjectives end in *i* (unaccented), which is shortened from *iey*, as Qâwi, strong, for Qawiey; Ingliezi, English, for Inglieziey. In the feminine the accent falls on this syllable, and the *y* comes back; as Qawiéya, Inglieziéya.

Adjectives of the type Ṣabour (patient) do not form any special feminine, nor do those which naturally have no masculine; as Ḥâmil, Ḥâbil, pregnant.

Some verbal adjectives in *ân* change the termination into *a'* for the feminine ; as Secrân, drunken, *f.* Secra'.

Adjectives of the type Akras, Axheb, will be mentioned in Art. 12 ; and Comparatives in 95-97.

4. For convenience of *reference* two lists of Nouns are here given, the gender of which could not be guessed by their sense or type.

The following are feminine :—

Age, sinn*	Liver, cibad
Axe, fa's	Machine, manjanieq
Barley, xasuir	Oath, yemien
(Broad) Beans, foul	Park, firdaus
Bow, qaus	Paunch, }
Bucket of leather, dalou	Lobe, } cirx
Buttock, ist	Ventricle, }
Cup, ce's	Razor, mous
Cuirass, dirs	Scorpion, saqrab
Earth, 'erl	Salt, mill
Finger, usbas	Self, Soul, nef
Fire, nâr	Sole, }
Fox, theslab	Horseshoe, } nasl
Gold, aheeb	Spider, sancebout
Hare, arnab	Sun, xams
Hell, jafluim	Trowser, xarwâl
— jehennam	War, flarb
House, dâr	Well, bi'r
Hyena, labs	Wind, riel
Left-hand, ximâl	Wine, kamr.

Ricêb, mounted retinue of a prince, is *fem.* in GN.

* Sinn properly means *Tooth*.

The following are of either gender :—

Arms, silâfl	Peace, selm
Authority, soltân	——— solfl
Cutlas, kanjar	Road, darb
(Full) Day, ðöfla'	Soil, Mould, ðera'
Heaven, semâ ^z	State, flâl
Knife, siccien	Stewpot, qidr
Musk, misc	Tongue, lisên
Nape, qifâ	Way, rarieq
Neck, söñq	Womb, raflum.
Path, sebiel	

5. DUAL OF NOUNS.—All nouns form a regular dual. [In Barbary only names of things naturally double. This is as Hebrew.] The classical dual has two cases—absolute case in *ân, ên*; oblique case in *ain, ein*; but in conversation the absolute is never heard. Feminines that have lost *t, w, y*, resume it in the dual. Indeed, those in *a', e'*, are treated as if they had *always* lost *y*, and those in *a, é*, as if they had lost *w*. Thus :

Rajol-ein, two men	Jebal-ein, two mountains
Mar ^z at-ein, two women	Medienat-ein, two cities
Melic-ein, two kings	Yed-ain, two hands
Melic't-ein,* two queens	Rijl-ein, two feet
Fetey-ein, two lads, two young men	Milhey-ein, two musical instruments
Saxaw-ain, two staffs	Ridaw-ein, two mantles
Marsey-ein, two harbours	Cisew-ein, two garments.

6. The PLURALS of Nouns and Adjectives are generally Imperfect and irregular : as *Xai^z*, a thing, *pl. Axyâ^z*, things ;

* Or Mel'cetein.

Insên, a human being, *pl.* Nês, men, Nisê, Niswa, or Niswân, women; Celb, a dog, Cilâb, dogs. Most of what are called plurals are collective nouns feminine; as, in English, from a Steed comes a Stud, from Cord, Cordage.

One form of Imperfect plural looks like a classical dual, but has a vowel change in the penultima; as Nâr, fire; Nierân, fires. I propose to call this the False Dual. The topic of the imperfect plurals must be postponed.

7. PERFECT PLURALS.—Most feminine nouns in *a', e', â, é*, make a real or perfect plural in *ât, ét*; so do many feminines in *a, e*; especially when formed from a masculine. Thus from Melic, *f.* Melice, queen, *pl.* Melicêt, queens; from Baçl, *f.* Baçala, *pl.* Baçalât, female mules. Almost the only masculine nouns which make a perfect plural are those which denote tradesmen. These are of the form Kabbâz, baker; Baqqâl, greengrocer. The nominative ought to be in *oun*; but popularly *ien* serves for all cases; as Kabbâzien, bakers.

8. ARTICLE.—El, the, is indeclinable, and precedes its noun. Before fourteen consonants, fancifully termed Lunar, El retains its full pronunciation. But before x, s, z, ð, ẓ, r, t, ð, d, ð, ʔ, ʔ, n (which, with l, are called Solar), l by an unfortunate slovenly pronunciation takes the sound of the consonant following, and is popularly lost to the ear. Thus, El dien, the faith, is sounded Ed dien. I put a zero under l to mark this change. [The printer is forced at present to use a *dot* for a *zero*.] Thus :

El xams, the sun
El dâr, the house
El ra's, the head
El darb, the road

But El qamar, the moon
El beit, the dwelling
El melic, the king
El celb, the dog.

The obliteration of the sound of *l*, which has invaded half of the Arabic, is universal in Hebrew. [Whether the likeness of *El* to Latin *Ille* be accidental, is curious matter for inquiry. Compare *Olâ*, these, $\Delta\hat{e}$ -*l*-ic, that yonder; Art. 28 below.]

El in some combinations means *this*; as *Elyeum*, to-day; *El'ên*, (at) this season, now; *El'sêsa*, this instant. In such words I write it as in composition.

Our *indefinite* article *A*, *An*, is understood without expression.

9. The article *El* must be added to the adjective as well as to the noun; as, *El rájol el rawiel*, the tall man. Before the adjective it then differs little from a relative pronoun; "*the man who* (is) tall." Feminine *a* of the noun regains its *t* before *El*.

El nehr el aṣfar, the yellow river.

El jâriyat el jamiele, the beautiful damsel.

El jébal el xâmik, the lofty mountain.

El doroub el wésika, the dirty roads.

El rasâm el raiyib, the nice food.

El celb el xáris, the ill-natured dog.

El dâr el cebiera, the great house.

El cilâb el mouḍiya, the mischievous dogs.

Occasionally a foreign adjective precedes its noun. Thus, (Bagdad) *keux* *beit*, a *good* house. Especially in Turkish titles, as, *El bâx qawwâs*, the *chief* bowman. Then *El* is not repeated.

A small number of substantives are current in the sense of adjectives, and these always precede the noun. The most important to be here named are, *Coll*, *Jamies*, all; *Cilê*,

both; Sou^f, ill, evil; Fair, other. Thus, Sou^f kabar, ill news, bad news; Sou^f bakt, ill luck; Fair xai^f, another thing, *i.e.* quite a different affair. The opposite phrase is, Farad xai^f, one thing, a single thing, *i.e.* it is all one, it comes to the same, it does not matter. [In Bagdad they say, Farad baḡl, “a mule.” But this is degenerate style.]

10. There is a type called the NOUN OF UNITY, which is often derived from a noun expressing a material, fruit, or small animals collectively. The type is simply that of a feminine in *-a*, *-e*. Thus:

Kobz, bread; Kobze, a bit of bread.

Laḡm, meat; Laḡma, a piece of meat.

Semn, butter; Semne, a piece of butter.

Zebieb, raisins; Zebiebe, a raisin.

Ḥunab, grapes; Ḥunaba, a grape.

Xájar, trees; Xájara, a tree.

Naml, ants; Namle, an ant.

Töub, brick; Töuba, a brick.

Masz, goats; Masze, a goat.

Arabic has many collective nouns, as Kail, horses; Ibl, camels; Masz, goats; Baqar, oxen; Ḥân, sheep; Mehê, deer; Tair, birds. But they do not always yield a noun of unity. Dictionaries tell us that Baqara is a noun of unity, and means an ox as well as a cow; but the people seem to use Baqara solely for a cow, which has no other specific name. N.B.—Since we can say El kobze, *the* piece of bread, the noun of unity only suggests A, An accidentally, but does not express it.

11. If the article be expressed before the substantive, but

omitted before the adjective, the adjective becomes a predicate, and *is* or *are* is understood. (Mixed examples:)

El ñarr el xadied,
the intense heat.
El jebal xâmik,
the mountain *is* lofty.
El xajarat el xâmika,
the lofty tree.
El ce's fâḷua,
the cup (glass) *is* empty.
El soccer taiyib,
the sugar *is* nice.
El leil el bârid,
the cold night.
El bâb meftouḥ,
the door *is* open.
El xehr el qâbil,
the approaching month.
El leil moḷlim,
the night *is* dark.
El 'emr el mohimm,
the important affair.
El xai' moçimm,
the thing *is* vexatious.
Axyâ' ṣaḡiera,
petty matters.
'Emr ṣasb,
a difficult (grievous) affair.
El 'emr el ṣasb,
the grievous affair.

El zemân tawiel,
the time *is* long.
El rajol najjâr,
the man *is* a carpenter.
El aulâd mouaia,
the children *are* mischievous.
El héwâ bârid,
the air *is* cold.
El qadaḥ el fâriç,
the empty goblet.
El kâdim ṣâḷur,
the servant *is* ready.
El darb tawiel(e),
the road *is* long.
El tarieq el sâmma,
the public way.
El belad basuid,
the district *is* distant.
El cilâb wesika,
the dogs *are* dirty.
El ṣair el semiec,
the thick wall.
El xabbêc moseccer,
the window *is* shut.
El rieḥ xadieda,
the wind *is* intense.
Jihêd sazuim,
a mighty enterprize.

12. The following list of adjectives may be convenient :—

Great, cebier
 Small, saqier
 Mighty, sazuim
 Petty, ñaqier
 Much, cebier (Many)
 Little, qaliel (Few)
 Long, rawiel (Tall)
 Short, qasuir
 High, sâli
 Low, wâru
 Broad, sariel
 Narrow, ðaiyiq
 Wide, wesies
 Deep, samieq
 Shallow, xâyif (Catafago)
 Thick, semiee
 Thin, raqieq
 Fat, semien
 Lean, nañuif
 Heavy, ðaqiel
 Light, kafief
 Strong, qáwiew
 Weak, ðasuif
 Intense, xadied
 Gentle, laruif
 Hard (stiff, cruel), qâsi
 Soft, laiyn
 Sharp, ñâdd
 Blunt, cêll

Quick, series
 Slow, bâru
 Hot, sokn, ñârr
 Cold, bârid (bardân)
 Warm, dâfi (dafyân)
 Tepid, fêtir
 Wet, mabloul
 Moist, rarub
 Dry, yâbis
 ——— nâxif
 Clean, nañuif (ب) ^ط
 Dirty, wésik
 Nice, raiyib
 Nasty, cerieh
 Salt, mâlif
 Bitter, morr
 Sweet (dulcis), ñölou
 ——— (suavis), sâðib
 Sour, ñâmuð
 Acid, ñâmiz
 Full, mel*ên
 Empty, fâriç
 Dear, çâli
 Cheap, rakiew
 Valuable, nefies
 Worthless, sâfax (rubbish)
 Good, melief
 Bad, rádiey
 Better, añsen

Excellent, jaiyid
 Vile, reäiel
 Useful, nâfus
 Useless, bâtul
 Noble, najieb
 Vulgar, hemjiej
 Superior (in quality),
 rafies
 Inferior, dâniey
 Wise, sâqil
 Stupid, belied
 Learned, sâlim
 Ignorant, jêhil
 Skilful, mêhir
 Clumsy, çaxiem

Happy, sesuid
 Wretched, mescien
 Hale, safi
 Sick, marieĀ
 Rich, çâniey
 Poor, faqier
 Near, qarieb
 Distant, basuid
 Ancient, qadiem
 Old (thing), satieq
 New, jadied
 Difficult, painful, çasb
 Easy, sehil
 Arduous, çasier
 Slight, heiyyin.

To these we must add a few remarkable adjectives of the type Axheb, which express the primary *colours* or bodily *defects*.

Red, aġmar
 Green, akġar
 Yellow, aṣfar
 Brown, esmar

Blind, asma'
 One-eyed, aswar
 Deaf, atrax
 Dumb, akras

Blue, ezraq
 Grey, axheb
 White, abyaĀ
 Black, eswad.

Left-handed, axwal
 Born lame, asraj
 Bald, aṣlas
 Leprous, abraṣ.

They are declined as Aġmar, red; *f.* Ĥamrâ; *pl.* Ĥömr; only that the plural of AbyaĀ, white, is BuiĀ, by a law of euphony, for BoyĀ.

The *substantives* expressing colour, derived from the above, are *Ḥömra*, *Koḏra*, *Ṣöfra*, *Somra*, *Zorqa*, *Xohba*, *BiyâḌ*, *Sewâd(a)*. Examples :

El semawât ḥamrâ, the heavens (are) red.	El qamar abyâḌ, the moon (is) white.
El ṣoyoum seudâ, the clouds (are) black.	El Ingliez buiḌ, the English (are) white.
El donyâ zerqâ, the world (sky) is blue.	El raml esmar, the sand (is) brown.
El kail zorq, the horses (are) blue (<i>i.e.</i> grey!)	El biṣâl somr, the mules (are) brown.

13. It is impossible to examine these lists of adjectives without being struck by their forms. Such as *Cebier*, *Ceḥier*, *Xadied*, differ in the three consonants only, but have the same vowels. In these we regard the root (or characteristic part) to be *Cbr*, *Cḥr*, *Xdd*; and in fact, most words of the language are thus referable to *three radical* letters. But it is well here to enumerate the chief types of adjectives :

1. The type *Sehil*, level; *Semij*, gross, rank; *Nehim*, ravenous; *Ḥamiz*, acid.
2. *Bârid*, cold; *ḤâmuḌ*, sour; *Ḥâmiz*, acid; *Ḥâli(y)*, dear; *Fêtir*, lukewarm. (This is an active participle or participial adjective.)
3. *Ṣanied*, obstinate; *Melieḥ*, fair, fine, good; *ʿEnieq*, agreeable; *Xarier*, evil. This is on the whole the commonest type. (Only when *w* or *y* is the second radical, *w* is assimilated to *y*, and transposition takes place; as *Taiyib*, nice; *Laiyin*, soft, for *Tayieb*, *Layien*; *Heiyin*, slight, easy, for *Hewien*.)

4. Hasoud, envious; Samoul, active; Rasloun, merciful.
(This type denotes *fulness*, as our termination *-ful* and Latin *-osus*.)
5. Xaṣṣâl, busy, devoted to business; Moccêr, swindler.
(This type denotes *habit*, and is very common to express tradesmen; as Najjâr, carpenter.)
6. Aṣmaḡ, fatuous; Esmar, black; Akras, dumb; were treated in Art. 12.
7. Xirrier, villainous; Siccier, very drunken. (This expresses *energy*. In the classical language there are several other types for energy, especially the type Miḡfâr, very desolate; Miḡdâm, very prompt; Mictêm, very secretive; Misḡâm, very sickly.)
8. Bardân, sensible of cold; Jausân, hungry; Sarxân, thirsty; Tesbân, weary; Mel'ên, full; Dafyân, sensible of warmth.
9. Adjectives of *relation* end in *-iey*; as Hemjiey, vulgar, from Hemj, populace.
10. Various participles are formed by initial M, which must be afterwards classified.

Of these the two most important have the types :

a. Masloun, known; Maxṣoul, busied, busy; Meḡcour, aforenamed; Makṣöux, peculiar, proper.

b. Motsub, tiresome; Mouai(y), mischievous; Moḡmin, costly; Moḡmir, fruitful: in which head we include Moḡimm, vexatious (for Moḡmim); Mohieb, frightful (for Mohyib).

Sasb, difficult; Wasr, rugged; exhibit the first type in a ruder state, in which (as in English) *participle* and *gerund* are confounded. (For there is no commoner type of the gerund, *i.e.* of the verbal noun of action.) In fact, the language exhibits Sehl or Sehl, level, easy; Wasur or

Wasr, rugged; Saib or Saab, sweet (water) without discrimination.

Obs. 1.—The adjective of relation has no fixed *type*, only a fixed *termination*: for it adds *-iey* to a noun of any type whatever. Thus, from Melc, a king, *pl.* Molouc, we have both Melciey and Molouciey, royal, regal.

Obs. 2.—The Western learner needs peculiar vigilance in regard to the sense of Arabic adjectives. Our adjectives habitually take two senses active and passive (sometimes more), even in the flattest prose, without our being aware of anything figurative. Thus, we say, a wise man, a wise law; he was doubtful; a doubtful question; but the Arabs, saying Rajol sâqil, a wise man, would on no account make sâqil the epithet of a law; but Masqoul (made wisely?) will do. So a man who is doubtful, *i.e.* who doubts, is Xêcie; but a doubtful question is Maxcouc. In these examples the Arabs in fact use active and passive participles.

14. An adjective may be followed by a COMPLEMENTARY NOUN, which is adverbial in use. The noun is either preceded by El, or takes -an, -en (the Adverbial Case, Art. 158) as its inflection. This is similar to the idiom familiar in Greek and Latin (as, *Os humerosque Deo similis*), where we supply *as to*, or some equivalent preposition, *in, of*. In classical Arab style this idiom abounds to satiety.

Cebier el sôm, r,
great of age.
Hasen el sôura,
handsome of figure.
Hadd el taraf,
sharp at the end.

Tawiel el ajnîla,
long in the wings.
Sazuim qowwatan,
mighty in strength.
Sadiem el raflma,
void of mercy.

So when the adjective likewise is preceded by El; as:
El boyout el jemielat el binâ, the houses (which are)
beautiful in build. .

Ei ʿesed! Saẓuim el kalqa, mohieb el ʾöura, mokawwif el
ṣâyila.

What a lion! mighty of build, frightful of figure, formidable
of onset.

Rajol raẓuin el saql, xadied el rây, xehim el nefš.

A man solid of intellect, vehement of purpose, energetic of
spirit.

15. An adverb should properly follow the adjective which
it modifies, or the adjective with its complement; as,

Aẓfar jiddan,
yellow very.

Cebier el sömr jiddan,
old very.

Tawiel ceḥieran,
long in excess, too tall.
Semiec xaiʿen,
somewhat thick.

Many adverbs (derived from noun or adjective) end in *-an*
or *-ten*; but in vulgar Arabic this termination is often
dropped, and the adverb precedes the adjective. Thus at
Aleppo, Qáwi melieḥ (*fort bon*), “very good,” for Melieḥ
jiddan. Ana xowaiya marieḥ, “I am a wee-bit ill,” for Ana
marieḥ xaiʿen, I am somewhat ill. But this may be called
slang.

Peculiar attention is in this stage due to Jiddan, very;
Xaiʿen, somewhat; Ceḥieran, much, too much; Qalielan,
scantly, but little, a little; Faqar, only (for which vulgarly
Bes in Syria); and Fair, not (*before an adjective*); as Fair
melieḥ, not good; Fair râḏu, displeased; Fair raiyib, un-
pleasant.

Kobz faqar, bread only.	El darb ʕair rawiele, the road <i>is</i> not long.
Kobz qaliel faqar, a little bread only.	El ʕemr yasb xaiʕen, the affair <i>is</i> somewhat difficult.
El mecên ʕair qarieb, the place <i>is</i> not near.	El ʕomour ʕair yasba, the affairs <i>are</i> not difficult.

§ 2. COMPOSITE STATE OF NOUNS.

16. (*Status constructus*.) The English combine two nouns, as Sea-side, Gold-watch, so as to make the former a virtual adjective. The Arabs do the same thing in principle; only, as their adjective *follows* its noun, it is the latter of the two which they make adjectival. Thus from Kaziena, treasury, and Aurâq, leaves, papers, they make Aurâq-kaziena, treasury-scrip.

The order being the reverse to that of English, we imagine the word *of* between the two nouns, as Scrip (of) treasury. The particle *of* is wanting to the Arabs; yet they have several modes of supplying it, which will be afterwards stated.

17. When both nouns are left *indefinite*, one may generally hear between them the vowel *a* or *e*; as Aurâq-a-kaziena. So: Kaix-a-xasr, cloth (of) hair, *i.e.* sackcloth; Tekt-e-melic, throne (of a) king; Jild-a-jâmous, leather (of) buffalo. In fact, it is often hard to utter the words without some vowel of union. Not only so, but a vowel (whether *a*, *i*, or *o*) *is here strictly classical*; though *i* is objectionable to the vulgar as seeming to mean *my*, and *o* as seeming to mean *his*. To write *a* or *e* here seems irrefragable; but that it is necessary cannot be pretended. This intermediate vowel, if we write

it, will be comparable to *t* in French *A-t-il*, which has come out of the Latin *Habet ille*.

If we desire to mark strongly that the second noun is indefinite, we may insert before it, *Wâflud*, a certain; as *Citêb wâflud qasies*, a book of a certain priest. N.B.—*Wâflud* after its noun is the emphatic numeral, One, *unus*, a single; as *Qasies wâflud*, one priest. Before the noun, it is less emphatic and answers to *quidam*, a certain.

18. Much oftener, the nouns are both defined; then *El* joins them, and applies to both; as, *Jild-el-jâmous*, the hide (of) the buffalo. Here *El* seems to mean *Of*, nearly as in Art. 14, where it was joined to a complementary noun.

Some compounds have become fixed, as though single words: thus *Ra's-e-mâl*, capital (in trade); or *Resmâl*: literally *caput rei*, head (of) property: also *Qillet-el-bakt*, deficiency of luck, *i.e.* ill-luck. Compare such fixed phrases as *Man-of-war*, *Aide-de-camp*, in Western tongues.

19. More examples:

Sebab el moxuiba,
the cause of the disaster.
Wofour el aqlâl,
the abundance of the crops.
Aurâq el kaziena,
the scrip of the treasury.
Omour el memlece,
the affairs of the kingdom.
Awâmir el melic,
the commands of the king.
Makzen têjir,
a warehouse of a merchant.

Makzen el têjir,
the warehouse of the merchant.
Joloud wolöux,
skins of wild animals.
Aurâq el xajara,
the leaves of the tree.
Dâr el jinân (Paradise),
the house of the gardens.
Serier el soltân,
the throne of the sultan.
Emier elâi (Colonel),
prince of a regiment.

Baṣl el qasies,	Qisâṣ el jinâya,
the mule of the priest.	the punishment of the offence.
Baṣl wâṣṭud qasies,	Nâṣur el mâlia,
a mule of a certain priest.	the overseer of finance.

20. If the former of two nouns in composition be a feminine in *-a*, *-e*, it resumes (or may resume) its lost *t* in composition; as, Rixâqa, agility; but, Rixâqat el sasêcir, the agility of the soldiery. This is undoubtedly the classical and the very ancient method; in fact it is Hebrew, where the feminine in *-ah* changes into *-at* in like case. The Arabs also surmount their *h* (*ṣ*) with the two dots of their *t*; which proves the idiom to be older than the present orthography; for if those who fixed it had sounded the *t* in *all* relations of the noun, they would have represented it by an ordinary *t*. Thus the *t* should not be always sounded,—perhaps *only before the article El*, or *before another noun in composition*. On the other hand, I found instructors in Aleppo to differ much, whether *t* should be sounded even in the latter case; and Cherbonneau, Léon, and Hélot are very inconsistent in the matter in their transliterations. But I believe the *t* should always be sounded in these two connections.

Turkish words in â (as Baxâ, Aṣâ) and a few Arabic words in â, change *-â* into *-at* in composition; as, Bâxat Haleb, Pasha of Aleppo. (Especially Donyâ, world, sky, weather; Jouwa, within; Barra, without,—popular words.)

21. If the second noun in composition be adjectival, obscurity may result; thus, Ibn faqier suggests A poor son; not, A son of a poor (man). To express the latter, we may prefix Rajol (man) or Wâṣṭud (one) to Faqier; as Ibn-a-

rajol-faqier. Only in this position, if the nouns admit an adjective of the same gender and number, it is uncertain to which the adjective belongs. Thus, *Toxöun el xajarat el rawiele* is either, *The boughs of the tall tree*, or, *The long boughs of the tree*; since the imperfect plural is treated grammatically as a feminine. But :

Kail(-a)-cascer el kafiefa, the light horse of the army.

Rejâ el nês el thébit, the firm hope of the men.

Kazienat el melic el sazuim, the treasury of the mighty king.

Majlis el tenzuimât el câli, the high Board of Arrangements.

Wocelâ el seltranat el fikâm, the august ministers of the empire.

Kazienat el melic el fâlua, the empty treasury of the king.

22. When the former noun is a dual, its *n* is elided; thus, *Yedain*, two hands; *Yedai'-faras*, the (two) forefeet of a mare; *Yedai' el melic*, the (two) hands of the king. *Jâriyatei' el melice*, *the* two damsels of the queen.

23. If an adjectival word can fitly precede its noun (as a superlative may), it equally well precedes a compound: thus, since *Awwal yeum* (the first day) is correct, so is *Awwal yeum-el-sene* (the first day-of-the-year); though it is equally good to say, *Yeum-el-sene el awwal*. [On the same principle we read in *Loqman's Fables*, *hêlih jorzet el ñarab*, *this* bundle of wood; although *jorzet el ñarab hêlih* appears to be normal, Art. 33.]

24. Three and even more nouns may be strung together in composition; but only the last can take the article (or a possessive pronoun), and this makes them *all* definite.

Sabat has, Sulm faib Allâh, God's knowledge of the absent, where Faib and Allâh each separately depend on Sulm. The first of three is sometimes the numeral One, used nominally; E'flad, *fem.* Ufla'; as:

E'flad aslâ el majlis, one of the members of the Board.

Ufla' medâyin* el melic, one of the cities of the king.

Also an adjective which agrees with the former noun is often evaded by paraphrase. Thus, for, The kind exertions of the Pasha, they say, The *kindness of the* exertions of the Pasha; making a triple compound, Ilösn mesêsi el Bâxâ. The kind attention of the Right Hon. Fouad Pasha, Ilösn iltifât Fouâd Bâxâ el mosazzam; *lit.* the kindness of the attention, etc.

Serier melic Itâlia, the throne of the King of Italy.

Hoboub riyâfl el ximâl, the blowing of the winds of the North.

The newspapers carry this concatenation of nouns to an offensive extreme; as, Tesalloq e'mâl sömoum ehêli sâxumat el bilâd, The dependence of the hopes of the university of the population of the capital of the country; for, The dependence of the hopes of the whole metropolitan population. Also: Fie flaqq rouyat dasâwi mefqoudêt el moxâbien, in the matter of the inspection of the claims (*or* cases) of the losses of the unfortunates.

25. CONNECTIVE AND DISJUNCTIVE PARTICLES.

Wa (*vulg.* Ou), and.

Fa, and next; and then; then.

Lêcin, Walêcin, Lecinna (with pronouns), but, but yet.

*Emma, Wa*emma, Fa*emma, but, however (*cæterum*?).

* Or, modon.

Bel, nay but even : Lat. *at*, or Germ. *sondern*.

Au, or.

Imma—au, either—or.

Imma—^éem, whether—or.

Incên—em—au, whether—or—or.

Imma—wa^éilla, either (whether)—or else.

[Catafago has Yâ—yâ, either—or. I find it in Robinson Crusoe, but never heard it. Yâ, or, is Persian and Turkish.]

26. Δ eheb wa fu Δ la, gold and silver.

Rajol rawiel wa qawi, a man tall and strong.

Imma cebier au ϖ qier, either great or little.

Elwân bie Δ wa soud wa flomr wa ko Δ r, colours white and black and red and green.

Here the connective particle is repeated oftener than with us, and this is popular. But in careful style they are often fond of mere apposition, as the Latins, disregarding particles of connection. Thus:

Beit flasen, mecién, mottáqin el binâ,

A house handsome, substantial, perfect of building.

Fa has idiomatic uses in which it seems to be redundant, like the English interjection Well! thrown in to gain time for the speaker. It often occurs at the *apodosis* or response, and may be rendered Then.

27. Two nouns united by Wa (and) may form the *second* part of a compound, as :

Ilösn el flöqoul wa el ϖ iyâ Δ ,

the beauty of the fields and woods.

Ewâni el Δ eheb wa el fu Δ la,

the vessels of gold and silver.

But to make such a union the *former* part of a compound (as, Tors wa seif el mediena, the shield and sword *of* the city) is not approved. The standard order is: The shield of the city, and *its* sword, Tors el mediena wa seifohe. (Of the pronoun we shall presently speak.) The necessity of this formula is an unpleasant constraint.

A composite noun may become the complement to an adjective, with the syntax of Art. 14. Thus Faris (Nat. Hist.) has “El jibâl el ceðiera(t) xajar-el-ʔanauber, the mountains which are plentiful *in* pine trees”; just as we may say, Ceðier el xajar, plentiful *in* trees. But obscurity of syntax accumulates through the barbarous deficiency of the language in this and other small matters.

§ 3. DEMONSTRATIVES AND EMPHATIC PRONOUNS.

28. The demonstratives are three, as Hic, Iste, Ille, in Latin; and originally referred to the three persons, meaning This of *mine* (or, this *here*), That of *thine*, and That of *his* (or, that *yonder*). But the second class naturally abounding most in dialogue has nearly exterminated the third in the spoken language.

The two first classes, except in Africa, are generally compounded with the particle Hê, Lo! behold!

m. Δê, HêΔe, this; Δêc, HeΔêc, that; Δêlic, that.

f. Δie, Tie, HêΔih; Δiec, Tiec, Hetiec; Tile.

pl. (Olâ), Hê^colâ, these; Olâ^cie, Hê^colâic, those; (Olâlic) those.

adv. Honâ, Hêhonâ, here; Honêc, there; Honâlic, there yonder.

CeΔê, HêceΔê, so; CeΔêlic, thus, likewise.

Also, pronouns of 3rd person :

Hou, Houa, he		Hom (Homma), they (<i>m.</i>)
Hie, Hiya, she		(Hon) Honna, they (<i>f.</i>)

29. One may conjecture that Olâ is really the plural of El, which originally may have meant *He* (ille); but Olâ and Olâlic seem to be entirely obsolete. Wright, in his grammar of *ancient* Arabic, says that Olâlic is extremely rare, being supplanted by Olâ'ic. Even Êêlic and Tile are called "high style" by Caussin De Perceval; nevertheless they may be heard when strong emphasis is needed. The classical dual *m.* Hêêein, *f.* Hêtein (these two) is understood, but little used. The same is true of the dual Homâ (they two, them two). Besides, there are many variations of local dialect, with which it may be unwise in this stage to burden a learner. They will be easily picked up on occasion. Those that are here written down cannot be misunderstood, and are classical.

30. Closely akin to the demonstratives is Hêt (hither! bring thou!) which is inflected like an imperative: *m.s.* Hêt; *f.s.* Hêti; *pl.* Hêtou. Faris gives the word in popular conversation, so we may presume that it is popularly understood. Ordinarily one hears Jieb, Jiebi, Jiebou (bring), which is a verb purely modern.

31. Another remarkable demonstrative is Δou, *f.* Δêt; *pl.* Δewien, *f. pl.* Δewât. Among the Tay Arabs it is said to serve as the relative Qui. In classical use it is like the Greek article in certain connections with a genitive; as Δewie-hi, τοὺς αὐτοῦ, those who are his. But in general, prefixed to a noun, it means *endowed with*; thus, from Saql,

intellect, Δou saql, intelligent. This is at once classical and popular. The *n* of Δewien naturally vanishes in the composite state; thus, Nêš Δewie' saql, intelligent men. From Jemâl, beauty, Mar^{ca} Δêt jemâl, a beautiful woman. When Fair (Art. 15) is used to express negation before such a compound, it changes Δou to Δie, as Fair Δie saql, *not* intelligent. See 157 below.

Very numerous compound adjectives in English are paraphrased in Arabic by help of Δou. Thus, The sharp-headed whale, el fâtöus Δou el ra^s el flâdd; The golden-eyed duck, el barr Δou el sain el Δehbieya. So too our adjectives formed in *-ed* from a noun; as, The crested duck, el barr Δou el törra. So after Coll, as Hurfa, a trade, Δou Hurfa, a tradesman, Coll Δie Hurfa, every tradesman. In certain cases Δou also changes to Δê, as will afterwards be said.

The words Šâhub (companion) and ^sEhl (folk) are astonishingly used to replace Δou in this idiom. This appears every way in bad taste and undesirable; yet it exists as a fact. Within limits, ^sEhl is quite good; as, ^sEhl el iemân, the household of faith, *i.e.* true believers. So a *school* of philosophy is Ehl. Sabat in higher style has Arbâb (lords) in this idiom, as, Arbâb el xarr, lords of wickedness, *i.e.* the wicked. So in GN.: Arbâb el woqouf wa el utrlâs, men of understanding and of study; Arbâb el flunaf, the craftsmen (χειροδυνάκτες); Ehl el kibra, "experts."

Δê, Δou, must have a real, though distant, relation to English *The*, which may be traced through Indo-Germanic and Hebræo-African tongues.

32. With a proper name, the demonstrative needs to be thrown behind; as, Istenboul hêΔe, this (city) Constantinople.

Observe,—that HêΛe rajol means, *this (is) a man*. To express *This man*, we must insert the article between, as in prose Greek; HêΛe el rajol. [In Syria and Barbary HêΛe el is vulgarly shortened into Hel indeclinable; which confounds it with the interrogative partiele (Art. 42). For farther emphasis they say Hel rajol hêΛe, *this very man*.]

33. If This, That, is to be joined to the *second* of two composite nouns, nothing new arises. They say, 'Ism hêΛe el xai', the name (of) this thing; Sebab hêΛe el xoϕl, the cause (of) this business, exactly as Awâmîr el melic el kaiyir, the commands (of) the benign king. Nay, even if This or That be isolated, we can say, Sebab hêΛe, the cause (of) this; Li'ejl Δêlic, on account (of) that.

But if This, That, have to be joined to the *former* noun, it is better to throw the demonstrative to the end, as, This son (of) the king, Ibn el melic hêΛe; where Hêde agrees with Ibn, not with Melic. [In 23 it has been noted that Loqman in a certain phrase violates this rule.]

It is also popular to adopt Turkish idiom so far as to say, "This king, his son," for "The son of this king"; thus leaving *king* without any regimen at all. It is a liberty which adds one more element of vagueness to a syntax already vexatiously vague.

34. We proceed to speak on the substitutes for our COPULA VERB; is, are; is not, are not. It has appeared that *is, are*, are very often understood. Yet we cannot say, HêΛe el sattâr, for, This (is) the druggist; for the words will mean, This druggist. In such cases we must use Hou (he) or Hie (she) for *is*, and Hom, *f.* Honna (they), for *are*.

In fact, Hou also stands for *am*, *art*, which strikingly testifies to the loss of its original sense. The learner must habituate himself to these uses of Hou, Hie, Hom, Honna. Houa, Hiya, Homma, are *more emphatic* than Hou, Hie, Hom, and seem to be a modern improvement. (C. de Perceval remarks on Honna as used for the masculine; but this is clearly inadmissible.)

35. Examples :

Hêhona mây saʔib, here (is) sweet water.
 Hêʔe el mây hou bârid jiddan, this water is very cold.
 Honâ el kobz hou taiyib, here the bread is good.
 Honêc el mây morr, there the water (is) bitter.
 Honêlic el kamr leʔieʔ, yonder the wine (is) delicious.
 Hêʔe el nebieʔ ʔölou ceʔieran, this toddy (is) too sweet.
 ʔêlic ʔuxân jaiyid, yonder one (is) an excellent horse.
 ʔêlic el ʔuxân hou jaiyid, yonder horse is excellent.
 Tilc el dâr hie ʔasena jiddan, yonder house is very handsome.
 Tilc el kail kafiefe, yonder horses (are) light (swift).
 ʔêlic el baʔl el aʕmar melieʕ, yonder red mule (is) good.
 Heʔêc baʔl melieʕ, that (here, is) a fine mule.
 Hêola hom nêš milâʕ, these are good men.
 Collo xaiʕ honâ cowaiyis, everything here is pretty.
 Hêʔe hou miʔl heʔêc, this is like that.
 Hêʔe el semn mâliʕ ceʔieran, this butter is too salt.

N.B.—Melieʕ in old style is *fair*, *καλός*; but, like each of those words, has changed its sense to Good in general. East of Syria for Good they seem to prefer Zeiyin, Zein, which means Adorned, Fine. For Mây (water) at Aleppo they use Mʕwai, *i.e.* the diminutive Mowaiy. See Art. 84 below.

36. To omit *is* often leaves the syntax obscure; to omit *there is* is worse. For the latter the best direct substitute is, Youjad, literally it is found (=it exists, it can be had) or the participle Maujoud, found; as, El söfr youjad (*or* maujoud) honêc, the (red) stag is found there. For *is* we may sometimes say, ʕâr, is become. In classical style, not quite obsolete, we have also the following substitute:—

Inni, I am; Innec (*m.*), thou art; Inneho, he is.

Innena, we are; Innecom, ye are; Innehom, they are.

(Sec 55 below.)

Qolt, enna hêaih el sefara innehe menlôuse, I said, *that* this voyage *is verily* unlucky.

[In Barbary the imperative Râ, see! is used to the same effect: Râni (see me! *i.e.*) I am; Rêc, thou art; Rêh, he is, etc. In the Bagdad pashâlic, they say *écou* for There is; which perhaps means Hê-com, “lo for you!” In Aleppo (what is worst of all) they say, Fiehi, *in it*, to mean There is, Il y a. All these methods, being purely local, are displeasing to the learned, and to all who aspire to a universal Arabic.]

37. “Is not, Are not,” are Leis, *f.* Leiset, *pl.* Leisou. These are classical, and still in use. More popular are: Mâ hou, *f.* Mâ hie, is not; *pl.* Mâ hom, are not. Mâ is the modern particle of *negation*, Lâ generally that of *prohibition*; but it is highly inconvenient that Mâ is also interrogative and relative. Nevertheless, even in ancient Arabic, Mâ ana hou means Non ego sum, I am not. [Mâ hou is contracted to *M'ou* in Syria; and Mâ hou xai^z (is not a thing, *i.e.* is not a whit, is not at all) into *M'oux'*.]

38. Hêaih el mediena leiset qadiema jiddan, this city is not very ancient.

Honâ mâ* youjad kobz tari, here is not found fresh bread.

Hêola el nês leisou mokturien, these men are not dangerous (*pl.*).

Leis hêhona karar qar, there is not here danger at all.

Mâ hou xai^s honêc, there is nothing there.

Kobz tari leis moyuññ, fresh bread is not wholesome.

Hou fair moyuññ, is unwholesome.

Medienat Islâmboul leiset bi mañall zerrâsa wala sunâsa,

The city of Constantinople is not a place of husbandry nor of manufacture.

The predicate in classical style has a strange tendency to take the preposition Bi (in, with) after it; as Leis bi kâyin, he is not a traitor. This redundant *bi* is neither necessary nor popular.

39. The emphatic pronouns of 1st and 2nd person are :

Ana, I.

Nañn, Nañna, we (Barb.
Añna).

Ent, thou (*m.* Entè, *f.* Enti).

Entom, ye (*f.* Entonna).

And a classical dual, Entomâ, ye two.

Classical and also current are :

Lest, I am not.

Lest, *f.* Lesti, thou art not.

Lesna, we are not.

Lestom, ye are not.

* Unless we discriminate *mâ* from *mă*, this sentence may mean :
“Here *what* is found *is* fresh bread.”

40. Examples :

Ana bardân* jiddan,
 I (am) very cold.
 Sase ente jausân,
 perhaps thou (art) hungry.
 Ana lest sarxân,
 I am not thirsty.
 Ente ðou saql,
 thou art intelligent.
 Lesna ðewie' mâl,
 we are not wealthy.
 Ana hou el melic,
 I am the king.
 Lest ana kâdim,
 I am not a servant.
 Ente hou el mosallim,
 thou art the teacher.

Naßna hom foqarâ,
 we are poor.
 Lestom aßniyâ,
 ye are not rich.
 Mâ ana hou ðou mâl,
 I am not wealthy.
 Robbama ente kâyif,
 possibly thou (art) afraid.
 Ana mâ kâyif qar,
 I am not afraid at all.
 Ente jesour ceðieran,
 thou art too daring.
 Sase entè çair jesour,
 perhaps thou art not daring.

41. The word *such* is associated by us with the demonstratives; so also is *same*. *Such* is compounded of so-like in English (solche, swilke, swa-leiks), and the Arabs also express it thus at large by miðl hêðe, or, miðlihêðe, which virtually becomes a single word, and might be so written. If a noun follows, El must come between, as Miðlihêðe el rajol, such a man. How *same* is to be expressed will presently appear. In higher style: "*From such* keep aloof," tebâsad san amôêl hê'wola (Sabat); *lit.* from these specimens, these examples. "*Such* a condition of things as this," ñâla

* A person who *feels* cold or warm is bardân, dafyân; but a thing that *imparts* cold or warmth is bârid, dâfi; as, mây bârid, cold water; ridâ dâfi, a warm mantle.

ce hêaih (GN.); a condition (such) as this. Here *such* is understood.

§ 4. INTERROGATIVES.

42. The Interrogative *Particles* may first be attended to. In English we put the nominative after the verb (as, Is it? Has he?) and thus dispense with a particle. The Latins use An, -ne, Utrum, Num; and, especially in writing, these are needed for perspicuity. In Arab talk, the tone of voice suffices to denote that a question is asked; yet Faris and Kayat (two extremes) agree in exhibiting the interrogative particles E? Hel? in a context emphatically modern. Thus:

Hou faxuifl,
he is eloquent.

E hou faxuifl?
is he eloquent?

Hel ente el sarrâr?
art thou the druggist?

Hêae leis xafuifl,
this is not true.

E fa leis hêae xafuifl?
is not then this true?

Hel el xabi safi?
is the boy hale and well?

In Oberl. Dial. it seems that "whether" is always expressed by *hel inna*, in direct as well as indirect interrogation. (But in 2nd Dial. *hel* without *inna*.)

43. If an alternative is put (as in Latin *Utrum-an*) the word Or, which introduces the second member, is expressed by Em; as:

E hou akÿar? *em* ezraq?
is it green? or blue?

The particle Fa (then) often follows the interrogative E; thus with negatives we have E-lâ—? E-fa-lâ—? E-mâ—? E-fa-leis—? is it not? is it not then? But for the *past* time Lem replaces Lâ; as Au-e-lem—? or *was* it not?

44. Interrogative *Substantive*: Mán? Manæ? who? Má? Mâæ? what? *Adjective*: *m.* Ei, Eiyo; *f.* Ei, Eiya; which? what? as: Ei rajol, what man? which man? Eiya mar'a, what woman?

In asking a question, the word *perhaps*, *haply* is often added, as: E lasalla— Is haply—? [Má sase' en yecoun hêih? (Sabat), what *may* this be? p. 94.]

Sabat has, Mánæ? for Who? in the formula—

Mánæ ellei yayyarec salaina lâcimen?

quis (est) qui fecit te super nobis pro judice?

This is analogous to Mâæ?

Adverbs: Ein, where?

Ila^eein, whither?

Min^eein, whence?

Cém, how much? how many?

Ceif, how?

Em'te, when?

45. Em'te is compounded of E mete. The classical Mete is either interrogative or relative. In modern use Mete is generally relative, and even so, it is rarer than Lemma, when; and Em'te expresses “when?” interrogatively. Yet they say, Hatte mete? until when? how long?

Ei (what? which?) is of both numbers as well as genders. In Syria they use Eina, like *quisnam*. Mâæ, what? well supersedes Má, which has too many senses. In Syria also *Eix'* (*i.e.* Ei xai^e, what thing?) is prevalent; but this ought not to be followed by a noun, since it has the noun xai^e within it.

46. *Man*, following a noun, may mean “of whom?”; as, Beit mán hêæ? house (of) whom (is) this? but it is surely better to say, Li mán hêæ el bait? to whom (belongs) this house?

Manou? Man hou? are often heard, especially when the word stands alone; indeed classically, Manou? is nominative, and Manâ? accusative. The latter is obsolete.

Má, adverbially, may qualify an adjective, with the sense How! in admiration: as, Má ana mescien! how wretched I (am)!

47. The words Man, Ma, Cem, admit of becoming "indefinite" instead of interrogative; *i.e.* mean *some, any, a certain quantity*. To suggest the right sense, I find it useful to copy Greek accentuation; and write Mán, Má, Cém, when they are interrogative; and Mân, Mà, Cèm, when they are indefinite. In fact, it is natural to elevate the musical tone when words are interrogative.

Man, Ma, Ei, Ein, Ceif, admit also of becoming *Relatives*, as will afterwards be noted.

48. Man hou honêc? who is there?

Ei flaiwân hou hêæc? what animal is this?

Ei mar'a? Eina mar'a? Eiyat imrâ'a? what woman?

E lâ e'flad honâ? is not any one here?

Ei hou (Eina hou) el baql el qawi? which is the strong mule?

Ein el xabi el xacier? where is the little boy?

Hel youjad laflm honêlic? is meat (to be) found yonder?

E fa lâ ente bardân? art not thou then cold?

Eiyat hie el flör'mat el moßsine? which is the beneficent lady?

§ 5. PREPOSITIONS.

49. The primary prepositions should all be learned at once. They are :

Bi, in, with, by.	Mas, (together) with.
Ce, according to, like.	Sala', upon, against.
Fie, in, into.	Sand, with, at, along.
Ila', to (with motion).	(French <i>chez</i> , apud.)
Li, to, for.	San, off from, away from,
Min, from, of.	concerning.

Of these, Ce is the least popular. It is superseded by Miθl, like. It enters into CeΔê, like this, so; HêceΔê, thus, so (vulg. Heic); CeΔêlic, like that, so forth, likewise: and in Syria (from the classical Ce-ma, *selon que*, according as) has come Cemân, "likewise, again." It is right also to say, Ce miθl, *ad instar*, after the fashion of. CeΔê is used for *such*, as, Li ceΔê rajol, to such a man. Of *such sort*, of *this sort*, min jomlet hê'wolâ (Sabat). "Such things as," is expressed by *minma* in Faris. Kuzâl nasma, *minma* lâ you-jad— "noble qualities, *such as* are not found—" See Art. 41, above. The article El coalesces with some of the above, making Bil, Cel, Fil, Ila'l, Lil, Sala'l. [The vulgar say Fiel, but Fil is classical.] Ila' and Sala' have lost *y*, which they sometimes resume.

50. Of the other prepositions, some are of less immediate importance to the learner, yet it may be convenient to have a list here.

About (of quantity), naflou.	After (of time or order), basd.
Above, fauq, feuq.	Against, Iudd.
According to, tebas.	Agreeably to, tubq.

Among,* min jomlet; bain.

Around, flaul.

Before (of time), qabl.

Behind, warâ, kalf.

Below, Beneath, Under, testt.

Beside (at side of), ladâ, ladon,
janb.

Besides, mă sadâ.

Between, bain, fie mă bain.

Concerning, min naflou.

Contrary to, kilâf.

During, dawâm, rōul.

Except, fair, kalâ, sadâ, sewâ.

In exchange for, bidâl, bedal.

In front of, qoddâm, qobâla(t).

In presence of, ʿemâm.

In proportion to, flaseb.

In regard to, fie flaqq.

In respect to, min qibal.

Instead of, mecên, sawaḏ,
suwaḏan san.

In the midst of,† wasṭa.

Like, miṭl, ce miṭl.

Next after (?), doun, FN.H.
179.

Opposite, tojâh, tilqâ.

Over against (face to face
with—*vis-à-vis*) fludâ, izê.

Provided not, flaxâ.

Since (of time), mona, mona.

Together with, soflbat.

Towards, naflou.

Until, Till, flatte', ila fladd.

Within, dâkil; *vulg.* jou-
wa(t), ḏumn.

Without, } kârij,

Outside of, } *vulg.* barra(t).

Without (Lat. *sine*), bilâ,
bi fair, min fair, fair; bi
doun, min doun.

51. Miṭli (for Ce-miṭli, after the likeness) is very popular in place of Ce. For *like* are also said Nazuīr, Xibh. Fair, before an adjective, was explained *Not*; its sense *Without* displays analogy to German and Greek in forming a negative adjective from Ohne, *ávev*, without. But Fair means *difference, diverse from*. Naflou, towards, about, is used to modify a substantive, as the Latins use *quasi*, "as it were"; in

* Boc. under Depuis.

† In the midst of the people, wasṭa 'l qaum. Sab.—K.

popular English, "a sort of." Thus, *Ḥaul el wejh naṣṣou cenâr eswad*, around the face (is), *as it were*, a black border—a *sort of* black border. A preposition will then, if needed by the noun, precede *Naṣṣou*. Thus, *Fie naṣṣou yörri*, in a *sort of* bundle. The word *Naṣṣou* simply adds vagueness, and may influence several nouns coupled by *Wa*, and. *Töul el joṯṯa naṣṣou ṯelêṯ aqdâm*, the length of the body is *about* three feet; but it may equally be rendered, "is *towards* three feet." Thus the word vacillates between preposition and adverb.

In some connections *Ṣan* seems to mean *without*: thus, *Entê ṣani sannoh*; *Enti ṣanieya sannoh*, thou art rich without it, *i.e.* thou canst dispense with it.

Ma-sada and *Sewâ* have the vexatious ambiguity of *Præter* and *Beside(s)*, meaning either "except" or "in addition to." *Sewâ* as a popular adverb means, "side by side, abreast." *Ma-sada* strictly means "what passes."

Lada, *Ladon*, may be called high style. They are used especially (like old Greek *παρά*) in such connections as, *At the side of the king*; so, *Min lada el melic*, from the side of the king.

52. Uses of *Min*. In locomotion it is contrasted to *Ila*; as, "*from Rome to London*"; which needs no farther remark: its use for "of" is less regular. The deficiency of "of" in Arabic is supplied, partly by composition of nouns, partly by *Min* and *Li*, partly by special evasion or provincial methods. *Min* differs from *Ṣan* nearly as Latin *ab* or *ex* from *de*. *Ṣan*, like *de*, may mean "concerning." *Min* expresses the partitive idea of *ex*; also the material of a thing.

It likewise enables us to put El (the) to either of two related nouns. Examples :

Lauṣ min ṣajar, a slab of stone.

Bâb min kaxab, a door of timber.

Ceṯier min el marâcib, many of the ships.

Cém min el marâcib ? how many of the ships ?

Sebsa min el Yahoud, seven of the Jews.

Qaruis min el masz, a flock of goats.

El marḏa' min el foqarâ, the sick (ones of the) poor.

Elf tabaq min el waraq, a thousand layers of paper.

Miqdâr wâfir min ʿewâni, a copious quantity of vessels.

Jamâsa sazuima min el nês, a vast company of men.

El himma min el ehêli, the earnestness of the population.

Mablaṣ min el noqoud, an amount (sum) of cash.

Cém min el mosêfirien ? how many of the travellers ?

El kobz râdi, melʿên min el raml, the bread (is) bad
(and) full of sand.

Kams firaq min el jonoud, five companies of troops.

Hêae el ṣadd min el saẓama, such a pitch of greatness.

Basd modda min el zemân, after a space of time.

Hêae hou wahmieya min el ḏabaruiya, this is a fantasy
of the police.

El ṣoṣūn el rawiele min el xajara, the long boughs of
the tree.

Wâbil min el ḏarb, a shower of beating.

El qaṣṣ min el akbâr, the dearth of news.

El sêsat el ṯêniya min el ṣabâṣ, the second hour of the
morning.

El taraf el ximâli min el jeziera, the north side of the
island.

Firs min sile el telegrâf, a branch of the wire (of) the telegraph.

Wezier min daulat Ameriece, a minister of the government (of) America.

Jonaineti min ward, my garden of roses.

53. For, What sort of—? they say, Eix' min—? as, Eix' min rair? what sort of bird? (Comp. Germ. *Was für ein*—?)

With the partitive *Of*, the Arabs often repeat a noun, instead of using *Eʿlād* (one) pronominally; thus, for *One of* the king's cities, they say, not only, *Uʿlādā' min modon el melic*, but also, *Mediena min' modon el melic*; and stiff as the latter appears, it is popular, as well as classical. So for *Fie ʿlēt leil*, on a certain night, they also say, *In a night of the nights, fie leila min el leyēli*. *Min* is also used like French *du, dela*, to mean *Some, A portion of*; as, *Min soccer*, some sugar; especially in repetition, *Minhom—minhom*, some of them—and others of them.

54. In ambitious prose, *Min* is used to satiety in the predicate of a proposition, to make it indefinite. Thus, instead of *Hēʿle mostelluil*, this is absurd, they say, *Hēʿle min el mostelluil, c'(est) (une chose) d'absurde*. Thus we are more than ever kept in suspense where the predicate will be found. The formula *Minma*, from what, *i.e.* "from that which," is similarly abused: as, *Hēʿle minma yollayyir el bâl*, this (is) (a thing) of the things which perplex the mind; where, if *minma* were simply left out, the sense would be correct enough and the grammar perfect. When a copula-verb (as *Cên*, was) is expressed, all is clear, though *Eʿlād* (one) be omitted before *Min*: as, *Cên min el ʿomarâ*, he was (one) of the princes, *erat e principibus*.

Min (like our *from*) often means "because of." Likewise, after a passive verb, it takes the sense of our *by*. *From*, after the passive verb, is sometimes rendered by *san*. Thus, He was corrupted *by*, infesed min; It was corrupted *from* (a better state to a worse), infesed san.

55. Uses of *Li*. In general *Li*, meaning *to* or *for*, needs no further particular remark. But, like the Latin dative, it may be used in the predicate, where popular English uses the nominative. Thus: "It is a marvel to me," may become, "It is to me *for* a marvel." The Arabs even say, Ente innec li jâhil, thou verily art *for* a fool, *i.e.* thou art foolish. Hêae sandi li mosjize, this (is) with me *for* a miracle.

Again, as in Latin either dative or genitive with *Est* (is) denotes *possession*, so *Li* (to) may supply this sense; especially if of two related nouns the governing is indefinite and the governed definite; as, *A* top of *the* mountain, *A* son of *the* king; we may then use *Li* for English *Of*, saying Râ's lil jebal, Ibn lil melic. Leis liḷ Drouz diyâna koyôuxuiya, the Druses have no peculiar religion.

Li (for) means also *on account of*; especially with pronouns. Thus, Lihêae, on this account; Liâêlic, on that account; Li mâae? wherefore? L'eix'? why? (=Li ei xai'). But with nouns we have generally a paraphrase, as in English.

Li'ejl, Min ejl, for the sake of.		Li xân (Min xân, <i>vulg.</i> Alep.),
Li sebab, }		on account of; from Xân,
Bi sebab, }		state.
Min jara', in consequence of.		

56. Uses of *Bi*. It especially expresses the instrument, or mode, or price; as, To buy a thing, "bi ḡeman qaliel," *at* or *for* a scanty price; to slay a man, "biḷ seif," *with* or *by*

the sword. As expressing the mode, it forms a paraphrase for adverbs and prepositions. Thus :

Bil collieya, in entirety, *i.e.* entirely.

Biḷ ziyâda, in surplus, superfluously.

Bil ʕâya, in the extreme, extremely.

Biḷ raʕm san, in spite of.

Bi moujib, in virtue of.

Bi wâsirat, by means of.

Bi xiddat, by dint of.

Bi ʕair, Bi down, without.

With verbs of motion, Bi must be rendered *with*, though it still is not identical with Mas (together with); but “come *with*” a thing is said for “bring” it; “to go off *with*” it is to carry it off. Many other verbs take Bi after them, just as in Latin and Greek many verbs govern a particular case, for which no reason appears. The idiomatic uses of Bi are very numerous, and are a main difficulty.

§ 6. SUFFIX PRONOUNS.

57. The personal pronouns, attached to prepositions or to nouns, take abridged forms in which the originals are quite disguised.

-ie, -i, -ya, me, my.	<i>m.</i> -ec, -c, <i>f.</i> -ic, -ci, thee, thy.	-ho ? -oh, -hi, him, his.	-hê, her.
-na, us, our.	<i>m.</i> -com, <i>f.</i> -con, you, your.	<i>m.</i> hom ; <i>f.</i> hon, them, their.	

N.B.—After a *verb*, “me” is expressed by -ni. The rest are the same after a verb as after a preposition.

In the spoken language, -com and -hom are freely used of both genders, and the duals -comâ (you two), -homâ (them two), are not heard. To express "*it*," the feminine -hê is often used. It is inconvenient that, in speaking of *things*, hê in classical style constantly means *them*.

The suffix, like a Greek enclitic, often changes the accent of the preceding word, and sometimes hereby lengthens a vowel; thus, Mélice, queen, Meliéce*ti*, my queen. At other times it cuts out a vowel; as, Sélrana, empire; Sel-rán'ti, my empire.

Thee, Thy, after a long vowel, is -c for the masculine, -ci for the feminine. [But at Bagdad it is always -ci; in Algiers, it seems, *m.* and *f.* are the same.]

58. System to exhibit all the forms.

Bie, Biya	Lie, Liya	Ileiya	Minni
Bec	Lec	Ileic	Minne <i>c</i> , Min <i>c</i>
Bici (<i>f.</i>)	Lici	Ileici	Minnic (<i>Alep.</i>)
Bihi, Boh	Liho, Loh	Ileihi	Minno <i>h</i> , Min <i>h</i> o
Bihê	Lihê,	Ileihê	Min <i>h</i> ê
Bina	etc.	Ileina,	Min <i>n</i> a
Bicom, -n.		etc.	Min <i>com</i> ,
Bihom, -n.			etc.
Sandi	Baini	Qábli	Citébi
Sandac	Bainec	Qabla <i>c</i>	Citébe <i>c</i>
Sandic	Bainic	Qabli <i>c</i>	Citébi <i>c</i>
Sandoh	Bainoh	Qablo <i>h</i>	Citébo <i>h</i>
Sandahê	Bainahe	Qáblahe	Cithêba <i>h</i> ê
Sandana,	Bainana,	Qablana,	Citébana,
etc.	etc.	etc.	etc.

59. Him, his, is ordinarily pronounced -ô, as in Hebrew, no *h* being heard; but after a long vowel, all authorities bid us pronounce only -*h*. An Englishman who tries to sound -*h*, is apt to turn it into Ω . I think by pronouncing -*hi* with as short an *i* as he can manage, he will come nearest to the sound; and *hi*, after all, is classical. [Classical rules bid us say -*hi*, -*him*, -*hinna*, -*hima*, when a vowel of the *i* class precedes. The learner may at his pleasure so modify the *o* of these words. I observe that Faris, as also Léon and Hélot in Loqman's Fables, equally with Catafago, give Fie waqto*h*, Ila dâro*h*, etc., and do not struggle for Fie waqti*hi*, Ila dâri*hi*, etc. Cherbonneau vacillates.]

60. Examples :

Ommi marie*la* jiddan, my mother is very ill.

Aboui (Abi) wa ommi mar*la*', my father and my mother are ill.

Hel aboute raiyib? is thy father alive and well?

Zeujati hie raiyiba, my wife is alive and well.

Ommec sase raiyiba? thy mother perhaps is alive and well?

Ceif Ω âlec? how is thy state (thy health)?

Eix' bec? Mâ*ae* bec? what ails thee?

Leis xai' biya, nothing ails me.

Hel hê*ae* lec? is this thine?

Mâ hou liya, it is not mine.

Hêt ma sandec! bring what thou hast.

Leis sandi xai', I have nothing.

Mâ*ae* fie bâlec? what is in thy mind?

Mâ hou xai' fie bâli, there is nothing in my mind.

Salaiya saila, on me (rests) a family.

Liho aulâd γ u*fâr*, he has little children.

Lee baqara melieña, thou hast a fine cow.

Lihê qoroun rawiele, she has long horns.

Ommi hie mas oktec, my mother is with thy sister.

Hêhona hie ommec, here is thy mother.

Ein aboui (abi) el^sên? * where (is) my father now?

Abouc fil belda, thy father (is) in town.

Akouc leis fie bilâdina, thy brother is not in our country.

Sandana abouc hêhona, thy father is with us here.

Salaiya morâdec el saziez, on me (rests) thy esteemed wish
(i.e. I will try to perform it).

Akouh rajol melieñ, his brother is a good man.

Collohom nês milân, all of them are good men.

Collocom æewie' himma, all of you are endowed with earnest-
ness, i.e. are earnest, energetic.

Hel okti sandacom el^sên? is my sister with you now?

Honâ âki mas oktec, here is my brother with your sister.

Leis masui kobz tari, I have no fresh bread with me.

Masac sase† folous, you have perhaps small cash with you.

Eiyoma sandec, hêtoh ileiya, whatever thou hast, bring it
to me.

Colloma masac, hêtoh ila honâ, all that is with you, bring it
hither.

Δêlie el fluyân, e lâ houa lec? yonder horse, is he not thine?

Mán hou masac fil dâr? who is with thee in the house?

Mâ sandi cotob, I have no books.

Leiset sandana aqlâm, we have no pens.

Cên liya ^sâk, I had a brother.

* Father, Brother, have radicals ^sbw, ^skw, yet are absolutely expressed by Ab, Ak, but in composition the *w* reappears regularly in popular style; as, Aboui, my father; Akoui, my brother; though Aki is also heard. Aboui is not classical, though Abou followed by a noun is.

† Sase, *perhaps*, is said of hope or fear; and serves to ask a question.

The particle *Ce* is never prefixed to a suffix pronoun. We must enlarge it into *Ce-miðli* or *Miðli*: thus, He is not like me, *Mâ hou miðliey(a)*; He is like you, *Houa miðlec* (or *miðlic*).

61. *San*, like *Min*, popularly doubles its *n* before some of the suffixes. *Li*, according to classical rule, becomes *Le* or *La* with suffixes. The sole trace of this seems to be in *Loh* or *Leho* (never *Lihî*) for *to him*. (*Le* means *verily*.) *Catafago* writes *Lici*, *Lihê*, *Lina*, *Lihom*. *C. de Perceval* and *De Braine* are silent as to *Laho*, *Lana*, etc., which my ear certainly never caught. *Lie*, *Lec*, are to be divided *L-ie*, *L-ec* (sounded as English *lack*). *Liya*, *Biya* are perhaps more emphatic than *Lie*, *Bie*. In *Aleppo* *Boh* prevails over *Bihi*, yet *Bihi* is thought better. *Cherbonneau* writes *B'ho* even in poetry.

62. *Sand* is written with *kisra* (i.e. as *Sund*) by modern literati; yet *C. de Perceval*, in doing this, defines the sound by French *and*. I never heard in this word any vowel but a clear French *a*. Dictionaries exhibit *Sand*, *Sund*, *Sönd* as on a par; hence we have no motive to struggle against the popular practice.

63. Several particles assume pronouns suffix. *Inna* (verily) was named above; *Enna* (that) does the same; also *Lecinna*, nevertheless: thus, *Lecinni*, yet I; *Lecinnec*, yet thou; *Lecinnoh*, yet he; *Lecinnena*, yet we, etc. The vowel of union which appears in *Sandahe*, *Bainana*, *Citêbana*, etc., must be looked on, in the present stage of the language, as purely euphonic. All prepositions ending in two consonants are apt to need this vowel of union. The learner must not be seduced by the aspect of *Qabl-na* to pronounce it *Qabalna*.

64. Lehê sainain* jamieletein, she has beautiful eyes.

Leho zeuja jamiele, he has a beautiful wife.

Sandoh ^sehl ceñier, *chez lui* is a numerous household.

Leho saila wâfira, he has an abundant (numerous) family.

Aulâdec masui fiḷ rief, thy children are with me in the country (*ruri*).

Hêae hou salaihi, this is his duty.

Mâae liya salaic (sandec)? what art thou to pay me?

Qadd eix' bi weddec? how much dost thou want?

Leis xai^s salaiya lec, I owe thee nothing.

Leis xai^s liya, illa çarxain, I have nothing, but two piastres.

Dârec fasieña, zeiyine, thy house is spacious (and) fine.

Dâri miḥl dârec, my house is like thine.

Cilâhomâ† sewâ sewâ, both of the two are on a par.

65. As the examples just given may suggest, Sand, Li, Mas, Sala are in great use, to supply the verbs Have, Owe, Ought. Sandi, I have in my house, or in my possession; Liya, I have in ownership; Masui, I have with me, about me. Thus, Masac siccieneti? (have you) my knife with you? Sandi fluḡân, mâ hou liya, I have a horse, (but) he does not belong to me.

Debt or Duty is said to rest *upon* or *against* the debtor: hence Salaiya, I owe; Salaiya folous lec, I owe thee small cash.

66. The suffix (possessive) must be repeated with each noun which we desire it to affect. Thus, "His will and

* More classical sainân—tên.

† Perhaps Cilâhoma is too high style. Cilâ(n), *both*, is dual; oblique case, Cilei'. It is too good a word to lose.

pleasure" becomes "His will and *his* pleasure," Irâdetoh wa kâruroh.

67. For emphasis they say, Liya ana, to me myself; Minnec ente, from thee thyself, etc. Also Eiyâ, as a fulcrum, enables a pronoun in the oblique case to be isolated: thus, Zanant-ec eiyâc, "I thought thee (to be) thyself." Eiyâc nashod, wa eiyâc nestesuin, "thee we adore, and thee we call to aid." When a verb takes two pronouns after it, one of them must be thus isolated in the modern dialect.

68. If a demonstrative and a suffix belong to one noun, the demonstrative must follow: as Baçli hêΔe, this my mule. Similarly with an adjective, as, Baçli el melieñ, my excellent mule. N.B.—The suffix is understood to make the noun *definite*.

§ 7. AUXILIARY NOUNS, OR QUASI-PRONOUNS.

69. In English the nouns Self, Sake, Behalf, and others, have lost much of their substantive nature: Self, in particular, has almost degenerated into a pronoun. The same is the case with many Arab nouns. Peculiarly, Nefs (soul), *pl.* Nofous or generally Anfos, does duty for Self; as do Δêt, essence, personality; Ilâl, state; Rouñ, spirit, *pl.* Arwâñ; and even Sain, eye. We may add Mâl, property; Haqq, right; which, though abused provincially, seem to have a legitimate use in harmony with good grammar. Δêt, *pl.* Δewât, has too many senses. Besides being an adjective pronoun, as explained in Art. 31 (as, Hoqoul Δêt flösn, fields *endowed with* beauty), and (what is perhaps quite old-fashioned) Fie Δêt yeum, on a *certain* day; it is also much

used politically, as, El Δ êt el soltânieya, the imperial self (person); El Δ ewât el cirâm, the noble personages. Catafago says absolutely, Δ êt, a lady. Oberl. uses Δ êt as indeclinable (IV. Dial.). Lemma râyâ Δ êthoma motarradien, when they saw *their (two) selves* driven out.

70. Examples :

Sabi rama' nefsoh fil nehr, a boy threw *himself* into the river.
El Sarab enfóshom, the Arabs themselves.

Aroufi ana bi âêti, I will go in my person (myself).

Qatel fiâl-oh, *or* roufi-oh, he slew himself.

Qâl fie nefsoh, *or* li fiâloh, he said in his soul (to himself).

Yaxcor roufloh, Yamdafi nefsoh, he thanks (he praises) himself.

El fusân mâloh, the horse his property, *i.e.* his *own* horse.

El fiâql fiâqqi, the field my right, *i.e.* my *own* field.

El emier sainoh, the prince himself.

But Sain peculiarly is used to supply the word *Same*; as, Fil yeum sainoh (*or* sainihi), in that day itself, in that same day. Catafago has: At the *same* time, fie Δ êt el waqt. Also GN. (91): Bi nefs el nehêr, in the *same* day (?); Fie nefs Londra, in London itself. Again, Elleti hie lisên fiâl el hücouma, which is the mouthpiece of the government *itself*.—GN. 21. Metês, a piece of property (an article, as we say), *pl.* Emtisa, is said to serve, especially in Africa, as Mâl, to express what is one's own. Mâl, Metês, and Fiâqq may sometimes conduce to emphasis and clearness, in connections where at first sight they are vulgar superfluity. Thus, El darâhim, fiâqq el jouk, means, "the money *due* for the woollen cloth," literally, "the money, the right of the cloth."

71. But at Moosul or Bagdad I wrote down from the mouths of the people the following redundancies; suggesting that Mâl has become a mere preposition, Of.

Dibs mâl Haleb, treacle of Aleppo.	Lašm mâl kinzier, meat of hog.
Dibs mâl zebieb, treacle of raisins.	El şandouq mâl el jemal, the box of the camel.
Zebieb mâl dibs, raisins of treacle.	El šalieb mâl el şöbñ, the milk of the morning, <i>i.e.</i> fresh.

No such phraseology would be admitted in literature. Whether Mâli, Mâlec, in the predicate for Mine, Thine, would pass, is also questionable. At Bagdad instead of the classical “HêΔi citêbi wa heΔêc citêbec,” this is my book, and that is *thy book* (which seems to an Englishman so very flat), they say, HêΔe citêbi wa heΔêc *mâlec*. Though Mine, Thine are expressible simply by Liya, Lec (as, Mâ hou liya, it is not mine), nevertheless, HêΔe citêbi wa heΔêc lec, would be wanting in contrast and point.

72. It may seem that they can evade the double genitive (24) by Mâl or Metês; as, Celb, metês el melic, *a hound, the property of the king*. Both C. de Perceval and de Braine lay down that in such connection the former noun *must* be preceded by El; which of course is the case when nothing is meant but “*the hound of the king*.” But perhaps in the opposite case they would prefix Wâšlud to Celb, for fear of being thought to omit El by accident.

73. We might enumerate as auxiliary *adjectives* or *participles*, not only Eʿšad, Wâšlud, but also Makşöux (belonging,

peculiar, proper), Meacour (aforenamed). Thus, Ibni el makṣūus, my proper son, my own son; El ṣabi el meacour, the aforesaid boy. Indeed Meacour seems to have none of the stiffness which we feel in *aforesaid*, *aforenamed*, but has wide currency. Like to it are the formulas, El moxâr ileihi, the alluded-to; El mouma' ileihi, the hinted-at, the pointed-at.

74. Sudda, a number; Jomla, a group; are used like the English *several*, to express an indefinite number. For the period of *some* (aliquot) years, min moddat cèm sena. A short list of the indefinite words often called pronominal may here be convenient.

All, coll, jamies, cêffat.

Each, coll wâṣlud.

A certain, wâṣlud (before its noun).

Anyone (*quispiam*, *quisquam*, after If or a negative), e^ḥṣṣad, *f.* uṣṣda'.

Any (positively), eiyoman cên, *quivis*, eiyoma cên, *quodvis*.

None, lâ e^ḥṣṣad.

Not even one, wala wâṣlud.

Several, suddat, jomlat (*a number*).

Both (*ambo*), cillei* (classical nom. cillê), or coll-ân.

Some, basḌ (i.e. *a part*).

One—another; basḌ—basḌ;
mân—mân.

Some—others; basḌ—basḌ;
minhom—minhom; minhe
—minhe.

Some (ones), *aliquot*; cèm
wâṣlud.

Other, e^ḥkar, *f.* ^ḥokra', *pl.*
^ḥekâra, ^ḥekarien.

Other (diverse), ṣair—before
noun.

The Rest, el sê'ir.

Several, }
Divers, } xette'.
Sundry, }

Some or other, mà (after
noun).

* Catafago (p. 197) has ك with one ج, and he writes it in English letters *kilā*.

“Others than he,” in classical style, is variously rendered by Ma sadâhi (what passes him), Ma sewâhi (what is on his level), and Fairôh, his diverse (?). The roots of Sadâ and Sewâ mean Inequality and Equality.

Basî (not repeated) is also now used for *one another*; but, it seems, incorrectly.

It was stated (47) that Man, Ma, may become indefinite; hence the Mân—mân; and Rejâ mâ, *some hope or other*. The latter phrase is found in modern literature, and is classical. Freitag renders it *qualiscunque*. Boethor (under Momentanément) has *li waqti-mâ*, “for a time,” for *some time or other*, temporarily; and it is hard otherwise to express. Fs. has “bi doun qouti-mâ,” without *any* food. [It may be well to join *mâ* (some or other) by a hyphen to the noun on which it hangs: thus, *Li waqti-mâ*; retaining *i* of the Postpositive case.]

75. Fair is regarded as a substantive by grammarians. Hence with a suffix, Fairhom, others than they; Fairôh, other than he; and even absolutely, El fair, some one else, thy diverse (?), thy neighbour, in ethical relation. Sewâ, Sowa', *even, like*, is ridiculously explained in lexicons to mean, (1) The same; (2) The opposite [égal; même chose; autre]. Fair xai', *quite* another thing, a different thing, is stronger than Xai' e'kar, another thing, a second thing. So with the negative, Leis ce miðliho fie fair mecên, in *no other* place is anything like it. At the close of a sentence, Lâ fair, lâ fairôh, nothing else, is used dogmatically, for “so, and so only.” Fair seems to be used for the adjectival pronoun *No* (nullus), *not any*; as: Li fair qaxad manfisa, for *no* purpose of utility.—Fs.

§ 8. NUMERALS.

76. Wâñlud, *f.* Wâñluda, means *one, a single one, alone*. So we have, Wañdi, I alone; Wañdec, thou alone; Wañdoh, he alone; Wañdana, we alone, etc., with all the suffix pronouns. Let us here repeat: Wâñlud, one (emphatical), follows its noun; as, Fie ñaql wâñlud, in one field. But, Fie wâñlud ñaql, means,—in a certain field. But besides; E'ñad, *f.* Uñda', is *one* in a pronominal use; which may also be rendered *any one* (quisquam, quispiam); as, Lâ e'ñad, not any; but Wâñlud, some one (aliquis, quidam); Wala wâñlud, not even one (ne unus quidem).

77. The numerals from 3 to 10 collectively take plural nouns, and have the peculiarity that the feminine form looks like masculine and the masculine like feminine. The numerals from 11 to 19 are contracted in modern speech, and have a still shorter vulgar form, which is probably destined to become standard. *Six* is anomalous; analogy requires Sidse.

1 wâñlud, <i>f.</i> wâñluda.	11 uñdasxar (ñudasx).
2 iñnein, <i>f.</i> iñnetein.	12 iñnasx(ar).
3 ðelêðe, <i>f.</i> ðelêð.	13 ðelêðetasx(ar).
4 arbasa, <i>f.</i> arbas.	14 arbastasx(ar).
5 kamse, <i>f.</i> kams.	15 kams'tasx(ar).
6 sitte, <i>f.</i> sitt.	16 sittetasxar (sittâsx).
7 sebsa, <i>f.</i> sebs.	17 sebsatasx(ar).
8 ðemânia, <i>f.</i> ðemân.	18 ðemâniatasxar (ðeman- tasx).
9 tissa, <i>f.</i> tiss.	19 tissatasx(ar).
10 saxara, <i>f.</i> saxar.	

$\frac{1}{2}$ nuṣf.	$\frac{1}{6}$ sods, <i>pl.</i> esdâs.
$\frac{1}{3}$ ʾolθ.	$\frac{1}{7}$ sobṣ, <i>pl.</i> esbâṣ.
$\frac{2}{3}$ ʾolθein.	$\frac{1}{8}$ ʾomn, <i>pl.</i> eʾmân.
$\frac{1}{4}$ robṣ, <i>pl.</i> arbâṣ.	$\frac{1}{9}$ toṣṣ, <i>pl.</i> etsêṣ.
$\frac{1}{5}$ koms, <i>pl.</i> akmâṣ.	$\frac{1}{10}$ soxr, <i>pl.</i> asxâr.

The final *-a*, *-e*, of the masculines from 3 to 10, becomes *-at*, *-et*, at least before a vowel; yet I used to hear (I believe), *Sitte rijâl*, six men; *Sittet ʿomara*, six princes.

78. For the sake of classifying the imperfect plurals of the language, the following table may deserve to be committed to memory.

	TYPES.
3 suns, ʾelêθ xomous (solar plural)	Doroub.
4 moons, arbasat aqmâr (lunar plural)	Eswâr.
5 men, kamse(t) rijâl (manly plural)	Cilâb.
6 princes, sittet ʿomarâ (princely plural). . . .	Wozerâ.
7 merchants, sebsa(t) tojjâr (mercantile plural). . . .	Cottêb.
8 horses, ʾemâniat aṣṣuna (dactylic plural). . . .	Emcina.
9 { grooms, tissa(t) ʾolmân } (false dual). . . {	Boldân.
{ legs, tiss sieqân }	Nierân.
10 cities, saxar modon (short plural)	Borec.

Contrary to analogy, the gender of the *singular* noun is remembered in adapting the numeral to its plural.

79. The remaining cardinals are understood from :

20 suxrién.	21 wâṣlud wa suxrien.
30 ʾelêθién.	32 iʾnein wa ʾelêθien.
40 arbasûin.	43 ʾelêθe wa arbasuin.
50 kamsién.	121 mieya wa wâṣlud wa suxrien.
60 sittién.	357 ʾelêθ mieya wa sebsa wa kamsien.

70 sebsúin.	7465 seba elâf wa arbas mieya wa
80 ðemânién.	kamse wa sittien.
90 tissúin.	The units always precede the tens,
100 mieya.	and <i>mieya</i> remains singular, against the
1000 ^s elf, <i>pl.</i> êlêf.	general rule.

The cardinal numeral when undefined generally precedes its noun, except wâflud; but El misd el arbas, the four stomachs (Faris). "Thousands," in the plural, is also expressible by ^sOlouf; but in numeral composition only E^slêf is employed.

80. The ordinals follow. Auwal (first) has *fem.* Oula'; the other feminines are regular.

2nd ðêni(y).	5th kâmis.	8th ðêmin.
3rd ðêlið.	6th sêdis.	9th têsis.
4th râbis.	7th sêbis.	10th sâxir.

Side by side should stand the days of the week.

Sunday, yeum el e ^s flad.	Thursday, yeum el <i>kamies</i> .
Monday, — el iðnein.	Friday, — el jomsa.
Tuesday, — el ðelêðe.	Saturday, — el sebet
Wednesday, — el arbasa.	(<i>sabbath</i>).

81. The ordinals from 20th to 90th (by tens) are the *same* as cardinals; so of 100th, 1000th. In composition, *first* is rendered by IIâdi; thus, 21st, IIâdi wa suxrien; also 11th, IIâdi saxar. So from 11th to 19th saxar is added; as 12th, *m.* ðêni saxar, *f.* ðênîyat saxara (N.B. with double *fem.* inflexion). And a single article suffices, as El ðêni saxar, from 11th to 19th. But above 20th two articles are used, as, *El*

flâdi wa *el* suxrien, the 21st (C. de Perceval). [But the old-fashioned termination *-oun* supersedes *-ien* in titles.]

For ordinals the order rises from the lower to the higher, units, tens, hundreds, etc.

82. The following is from Caussin de Perceval:—"See here the order in which numbers above a thousand are expressed. Let us take 3452: *Θελêθet e'lês wa arbas mieya, wa iθnein wa khamsien*. In this the *tens* are preceded by the units. Dates of *years* are expressed, as with us, by cardinal numbers; yet in that case they take the opposite order—units, tens, hundreds, thousands. Thus, the year 1823 is, *Sene θelêθ wa suxrien wa θemân mieya wa 'elf*. No article is added to *Sene* (year), and the numerals of the units must be put in the feminine, as agreeing with *Sene*. For the dates of *days* they generally use cardinal numbers without the article, since the name of the month serves for the complement. Thus: *Fie arbasat Hazierân wayalni mectoub, têriekoh kams'tesxar Eiyâr*, on 4 of June reached me a letter, its date 15 of May. Here the numerals are masculine, because the masculine word *yeum*, day, is understood."

§ 9. PLURALS OF NOUNS AND ADJECTIVES.

83. In Art. 78 eight leading types of the imperfect plural were registered. Participles, while used strictly as such, make a perfect plural; masculine in *ien* (*oun*), feminine in *ét*. For the *first* plural type, I place this masculine perfect plural; for the *second* the perfect feminine. When an adjective is used as a substantive, it sometimes employs the

plural *ien* for persons, or *ét* for things; thus from Kair (Kaiyir), good, Kairât, good things. Nouns expressing tradesmen, of the type Qayyâb, butcher, make the plural in *ien* (*oun*). According to classical rule, final *n* should drop away, if the word become the leading noun of a compound; but (it seems) the modern tongue retains this *n* of the plural, though it always drops *n* of the dual; as, Kabbâzien Baq̣dâd, the bakers of Bagdad; but, Kabbâzei el ʿAisa, the two bakers of the village.

84. To the 2nd type of plurals, in *ét*, *ât*, belong—1. Many feminines in *-a*, *-e*. 2. Gerunds of the derived forms of the verb, to be hereafter named. 3. Numerous foreign nouns, without regard to gender or termination. 4. Native feminines in *-a'*, *â*; which make plurals in *ayêt*, *awêt*. To the last type conform Turkish words in *â*; as Pâxâ, *pl.* Pâxâwêt; Aṣâ, *pl.* Aṣâwêt; Kordâ, small ware, *pl.* Kordâwêt. 5. Nearly all DIMINUTIVE NOUNS, of the form Colaib, a little dog; Xowaiya, a little thing; Mowaiya, a sup of water.

85. The 3rd type (Josour, Xomous) is extremely prevalent with nouns, but not with adjectives. The commonest adjectival type is the 5th (Rijâl, Cibâr), though the 4th, 6th, 7th, and 8th are also adjectival. Plural adjectives are rarely heard except in concord with *rational agents*, and especially in high style are then appropriate; as, El dowal el cibâr, the great Powers; El wozerâ el suzâm, the chief viziers. But in successive pages Faris uses, as if at pleasure, El ʾaiwânêt el cibâr wa el suṣâr; El ʾaiwanêt el cebiera wa el saṣiera, the animals great and little.

86. A small number of adjectives form a peculiar plural :

MarieĀ, sick, *pl.* MarĀa'.

Qatiel, slain, *pl.* Qatla'.

Jarieġ, wounded, *pl.* Jarġa.

Helic, perishing, *pl.* Helce'.

Tarieq, drowned, *pl.* Tarqa'.

Esier, captive, *pl.* Esra' (as well as Oserâ).

Maiyit, dead, *pl.* Maute'.

Aġmaq, silly, *pl.* Ĥamqa'.

Saries, overthrown in wrestling, *pl.* Sarsa'.

87. The plurals of the following nouns are specially irregular :

Father, abou, ab, *pl.* abâ.

Son, ibn, *pl.* abnâ, benie'.

Brother, akou, ak, *pl.* akâ, akwa.

Mother, omm, *pl.* ommehêt.

Daughter, Girl, bint, *pl.* binêt.

Sister, okt, *pl.* akawêt.

Water, mây, *pl.* miyâh, emwâh.

88. We may treat the "short plural," or tenth type, as regular, when it preserves the vowels of the singular, merely transposing the second; as, Mille, a religious sect, *pl.* Milel; Qobba, a vault, cupola, *pl.* Qobab. But the singular is often of the form Qazên, Luġlâf, or Mediena; in which case the vowels of the plural are o, o; as, Loflof, Modon. Tarieq, a way (*lit.*), has *pl.* Toroq, 10; while Tarieqa, a way (*fig.*), has *mod. pl.* Tarâyiġ; also vulg. Tarieqât.

89. Allowance must be made for euphony, especially with the weak consonants ^h, w, y. Observe that Ce^hs, a cup, *pl.* Co^hous; Ra^hs, *pl.* Ro^hous, are of the third type. Daula, *pl.* Dowal, is of the tenth; Dâwal being converted into Dowal by the w.

90. We proceed to speak of the MODERN PLURAL, which is very regular and very important. It applies to all nouns

which have *four* or more *strong consonants*, except when their plural is perfect.

Menzil, a lodging.

Bandar, a naval mart.

Kinzier, a pig.

Saqrab, a scorpion.

Kandaq, a moat.

Doldol, a hedgehog.

Nomnoma, a wren.

To form the plural insert *d* (*é*) after the second consonant ; take *a* (*e*) for your first vowel, and *i*, *ie* (*u*, *ui*) for your last, and you have the plurals Menêzil, Banâdir, Kanêzier, Kanâdiq, Dalâdil, Namânim. If the vowel of the singular preceding the last consonant be *d* or *ou*, it becomes *ie* in the plural. Thus (with accent on last syllable of the plurals) :

Miklâb, a claw, *pl.* Makâliéb.

Tennour, iron forge, *pl.* Tenâniér.

Xaktoura, a barge, *pl.* Xakâtúir.

Cercedân, rhinoceros, *pl.* Cerêcedién.

QarqaLöun, polecat, *pl.* QarâqaLúin.

91. In a large number of nouns ^é, *w*, or *y* are counted as true consonants for this process ; especially in those which end in *i* (*y*), as Tabsi(y), a metal saucer, *pl.* Tabêsi(y). So too Zeuraq, a shallop, ʿaital, a great forest ; treated as Zewraq, ʿaytal, make plurals Zewâriq, ʿayâtul. Yašmour, a nylghau, ^éUšbas, a finger, Madwad, a manger, similarly give plurals Yašlâmiér, ^éEšâbis, Madâwid. In Cowâra, a hive or comb, Menâra, a lighthouse or spire, *pl.* Cowâyir, Menâyir, perhaps *d* has been treated as *a*^é. Many nouns of the type ʿadier, a pool, Jeziera, an island, follow this law ; the *ie* being identical with *iy* ; whence *pl.* ʿadâyir, Jezêyir, so written in classical books, but, it seems, pronounced ʿadâ-iér,

Jezê-iér, with accent on the last; which indeed gives the simplest theory, assimilating them to Kanzier, *pl.* Kanâziér. Perhaps Cowâ-iér, Menâ-iér, are also to be thus accented.

Bollaira, a lake, being a diminutive noun from Baîr, sea, should have its plural in *ét*; but we meet Baîâyir (or Baîâiér?) as the plural.

92. There is also a large class of nouns with *â* (*é*) in the FIRST syllable of the singular, in which we must first interpret *â* into *a*^â; next, after deriving hereby the modern plural, we must euphonically change *a*^â or *a*^ê into *awâ*, *awê*. Thus from Šâri(y), a mast, *pl.* Šawâri(y); Bâqieya, remnant, *pl.* Bawâqi; and even ^âÊniya (^âE^âniya), a vessel, *pl.* ^âEwêni.

93. It is not always possible to foretell when a noun which has not so many as four strong consonants will form its plural by this law; but when a feminine in *-a* does not form the perfect plural, and is of one of the types Taniema, Menâra, Fâcihe, Kâbiya, the strong presumption is that it will take the modern plural Tanâyim, Menâyir, Fawêcih, Kawâbi. Mediena, a city, Sefiena, a ship, beside the old plurals Modon, Sofon, of the tenth type, have the modern plurals Medâyin, Sefâyin.

In some we may be deceived by a noun of unity. Thus, Δobâba, a fly, might suggest a plural Δobâyib. But it is a noun of unity, and Δobâb means Flies collectively.

94. Some words, expressing tradesmen, take the Turkish termination *-ji*; as, Taubji, cannoneer; Bellaurji, dealer in fine glass; Bostênji, gardener. All such make their plurals in *-jieya*. Besides, there is a third form, purely Arabic, in *-iey* (properly the adjective of relation), as Fakouriey, a seller

of pottery; Joukiefy, a woollen draper; Soyoufiefy, sword cutler. Words of this form, whether substantive or adjective, make their only plural in *-ieya*.

N.B.—Many nouns take two or more plurals, sometimes with a difference of sense; often one is more old-fashioned or of higher style than the other. The English *brothers* and *brethren* will suffice to impress this. Dictionaries give indiscriminately Boflour, Abîâr, Biîâr, seas; Toloul, Etlél, Tilél, hills, etc.; and it is often difficult to know which best suits the pitch of the style. Modern use will at last fix on one as suitable for daily life.

§ 10. COMPARATIVES.

95. In Arabic, as in French, the same word is Comparative and Superlative; in fact it has the three senses which we express by “Greater, Greatest, *Very* great.” At other times they evade the comparative, as by saying “Great *above* me” for “Greater than I.”

Comparatives are of the type Aîsen, Ecbar, but they are not declined like the adjectives of Colour, Art. 12. E^skir (last) is in sense a superlative, but in form is a participle.

96. *Than* after the comparative is expressed by Min; hence after the superlative the partitive Of is generally omitted; as, Aîsen el kail, the finest (of) the horses. The following examples are instructive :

Lem yabloç, min el sömr, ecðer min arbasuin sâman,

He did not attain, *of* age, more *than* forty years.

Mâae fasalt, ecðer min el e^skar, min el xarr?

What did I do, more *than* the other, *of* mischief?

El kalâx min el ʾonoub wa el jarâyim hou aszam min el
kalâx min el belâyâ,

Deliverance *from* faults and offences is grander *than* de-
liverance *from* miseries.

Aqsa' ʿerʾ Muṣr, Furthest (of) the land (of) Egypt.

Anfas jemies el ʾlaiwanât, wa ajdarhe bil molâʾlaza,

Most useful of all the animals, and most worthy *of them*
to be noticed.

El awwal aqwa' min el ʾḥeni, wa el mauloud min homâ
afʾalhomâ,

The first (is) stronger *than* the second, and the progeny
from the two (is) *better than both*.—(Faris.)

El moqâtelât se-teʿkoʾ hieya aszam min el jidd wa el
ʾlamâse,

The battles will assume a grander mien *of* earnestness
and energy.—(*Beirout Newspaper*, Had. el Ak.)

In the last, Min for *Of*, immediately after the comparative, is striking. We might indeed have expected Aszam hieya; so as to bring “hieya min” side by side. Minnoh, Minneho, often mean, “than it (is).” Thus: Inna hêʾe el ieyal, leho mixya, axbeh bil herwela, *minnehe* bil racʾ, as for this stag, to it (is) a gait, liker (more like) to a scamper (amble), *than it is* to a gallop.

97. The absolute superlative forms a rare feminine, as Cobra', very great; Sozma', very mighty. Some make a plural in *-ien*, as Aqdamien, very ancient; Afʾalien, very excellent. Others make a substantival plural, of the type Ecêbir, grandees.

The superlative is generally indeclinable and may precede its noun, as Aʾlsen rajol, best man, very good man. But

Auwal yeum, the first day, and El yeum el auwal, are alike good. Auwal has a feminine 'Oula' (comparable to Cobra'; also to 'Okra', other), which is used when it *follows* its feminine noun; as, El senet el oula', the first year; or Auwal sene.

In some other phrases (which apparently imitate Turkish idiom) a common adjective precedes its noun and becomes indeclinable. GN. 226—Noghir sazuim imtinân-na, we declare our immense obligation. The formula, Saziez cotob-com, your valued letters, is often quoted. In Faris (Nat. Hist.) such phrases as Sazuim kiffatoh, his immense swiftness; Ximâliey baîr Eurôpâ, the North Sea of Europe; are not seldom met. Whether this is an improvement to the language, or the very opposite, learned natives themselves must settle. But with the superlative the order is normal: as Bi asla' xautihom, with their highest voice. To the same head we must refer, Bi e'kir nesmat ñayâti, with the last breath of my life.

98. Many adjectives do not form a comparative of the type Añsen; and their comparative needs to be paraphrased, nearly as in English, by Ecbar (greater), Ecθar (more), or some other familiar comparative, which becomes auxiliary. This is ordinarily done by making a noun the complement, as in Art. 14. Thus:

Ecθar iktilâfan (*or* teçayyoran), more diverse.

Ecθar wojoudan, more as to existence, more numerous.

Axadd qouwaten, more intense as to strength, stronger.

Arda' çaxmaraten, worse as to fierceness, fiercer.

But this adverbial case of the noun is not in popular style.

§ 11. RELATIVE PRONOUNS.

99. Relatives in most languages are developed partly out of the interrogatives and partly out of the demonstratives. So in Arabic the interrogatives *Mán*, *Má*, may be used, not only for Who? What? but also for He-who, That-which. Nevertheless, in modern style they are limited to the *indefinite* relatives *Whoever*, *Whatever*. In this use, *Mă* may be regarded as leaning on the verb, or on the substitute of the verb; thus, *Mă-fât*, what is past = the past; *Mă bain*, what is between; *Mă-jára*, what has happened; *Mă-kálâ*, what is vacant; *Mă-qolt*, what thou saidest. These cohere as one word. In speech, the accent will probably distinguish this *Mă* from *Mâ*, not; as, *Mâ kálâ*, it is not vacant; *Mâ qolt*, thou didst not say. But, *Má qolt*? what didst thou say? is pronounced exactly as *Mâ qolt*. This is a grave inconvenience, to avoid which the moderns wisely prefer to use *MâΔe* (*quidnam*) in preference to *Má*, *quid*?

100. Compounding *Man*, *Mă* with *Eiy*, which? or *Coll*, all; we have (with verb *Cên*, was):

Eiyo-man, *Eiyoman cên*, whosoever (*qui que ce soit*).

Eiyo-ma, *Eiyoma cên*, whatsoever.

For which last, more vulgarly, *Eix' ma*, *Eix' ma cên*.

Also without *Mă*, *Eiyo* becomes relative before a noun, if *cên* follow; as, *Bi eiyo sisr cên*, at (any) whatsoever price.

So *Colloman*, whosoever; *Colloma*, whatsoever. But *Collama* is also adverbial, meaning "However much" (*quanto*, *quantum*), or, in proportion as.

101. The pronoun *LÉΔi* is relative, and nothing else; but unfortunately it must have the article *El* before it, and,

except when it is nominative to the verb, it needs a pronoun suffix as complement, whence elaborate confusion. Thus, El leai saraf-oh, means either, *Who knew him* (qui noverat eum), or, *Whom he knew* (quem noverat). To get the latter sense we have to render it, "*Who, he knew him,*" and then imagine Who—him incorporated into Whom. This is one of the grave defects of the language; for as soon as a sentence assumes even moderate complexity, the syntax is apt to be highly uncertain. Léai is declined thus:

El leai, le quel		El leaien, les quels.
El leti, la quelle.		El lewêt(i), Ellêti, les quelles.

There is also a classical dual, Elletên, Elletein, abs. and obl. of both genders. Also, Elléai may be used of both genders and numbers, and is vulgarly shortened into Elli.

The logical complement to Léai is sometimes placed close to it, with much advantage to clearness, when a preposition goes with it; as, El leai bihi, by whom; El leai sandoh, with whom. Leai cannot be preceded by a preposition of its own. Sabat has, Acts ii, 5, Nafar *min* etqiyâ el Yahoud, *min jemies min* telt el semâ^e *min* el qabâyil.

102. El leai cannot be used when it limits its antecedent, but only when the *whole* antecedent is affected by it; as, The man who is present, El rajol, el leai nâdur. It cannot always be used, even when the antecedent has the English article The; for instance, after the word All, or with a superlative. Thus, "He gave up all *the* money which he had," means, "Whatsoever of money he had"; and "whatsoever" cannot be rendered by El leai. If we express it by Mă, we must transpose, so that Mă may immediately precede

its verb: thus, "Sellem mă cên leho min el darâhim." Again: "*The first man whom I saw*," appears to us fully defined; for it means, "That individual, whom I saw first of men," illum quem primum vidi. Yet (say the grammarians) the relative clause here *qualifies* the antecedent, which is true (so the Latins throw the verb into the subjunctive: primus homo quem viderim); on this ground El leai is illegitimate. Yet the adverbial relative Enna (that) is here admissible; Awwal rajol enni ra^êeit-oh, (the) first man (*that*) I saw (Faris and Rob. Cr.). So Mă is often used after the superlative; as, Hie afkar mă yornas, these (are) the finest *that* are made.

The pronominal complement to El leai is not unfrequently suppressed (says Wright) when the sense is clear without it. But his examples show great obscurity resulting.

103. El leai begins its own clause, and can have no noun with it. When its antecedent is *understood*, a preposition before El leai may belong to the antecedent, as, Li el leai—to (the man) who—. We may then regard El as the pronoun *him* (Li, *to*; El, *him*; Leai, *who*, etc.). But, even when the antecedent is expressed, and takes El, the Arabs treat it as undefined, if *the* is changeable into *a*. Thus, "The man who is able," may mean, "*A* man, *Any* man who is able"; in that case they omit the word *Who*, or even put the demonstrative Hou (he) for it.

Thus, in general, pronouns of the third person serve for relatives when the antecedent is undefined; as, Sandi xabi, leho marĀ, in my house is a boy, *to whom* (is) a disease; Sandi fluxân, mâ hou liya, in my possession (is) a horse, *who* (is) not mine; Dâr, fiche jonaina, a house, in *which* (is) a garden.

The simultaneous deficiency of the verb "to be" and of the relative is peculiarly unhappy. As in Greek and German, so in Arabic, the article (The) with the participle does duty for the relative with verb. Thus, Folc el soltân, el mosadd bi ziena fâkîra; the yacht of the sultan, *which was* equipped with splendid adornment.

104. An astonishingly barbarous syntax is the use of a finite verb for a participle or verbal adjective, the relative pronoun being understood before it. Thus, Rajol yobsur is good Arabic for "a man discerns"; yet it is *also* grammatically correct for "a man *who* discerns," *i.e.* a discerning man. This is especially common with the passive verb to supply our verbals in *-ble, -ive, -ate*, etc. When they are also negative, lâ (not) with the verb almost makes a compound adjective. Thus, Belâyâ lâ-yoñsa', miseries *innumerable* (*viz. which are not counted*); lâ-yoçlab, invincible.

105. The adverbial relatives *when, where* must be paraphrased, if they have some other antecedent than *then, there* Thus, for "The country *where* I was residing," you must say, *in which*; that is, "The country, *which* (el leti) I was residing *in it*." Again: for "A place *where* there were stones," say, "A place, *in it* stones," mecên, fiehi ñujâr.

106. In Mă-cên, noticed above, the verb Cên appears indeclinable, but Mă yecoun is also common, as, Eix' ma yecoun (Eiyoma yecoun), be it what it may. After superlatives we may often render Ma yecoun by the word *possible*; as, Añsen ma yecoun, the best possible.

107. Mă also becomes adverbial in the sense of *while, so long as*; thus, Mă domt ñaiyan, so long as I remain alive;

but Mă-dâm more distinctly expresses the sense *while* before another verb. Mă is otherwise an important element of indeclinable relatives; as in Basdama, after (*apres que*), Qablama (*avant que, ante quam*), Einama, Haiθoma, wheresoever; from prepositions Basd, Qabl, and from Ein? where? Haiθ, where. [In modern literature, Haiθoma appears, contrary to classical usage, for *where*, in passages which reject the sense *wherever*. What is gained by this innovation is not clear. It seems a pity to confound Haiθ and Haiθoma.] So Sandama, Waqtima, Huinima, at the moment that, whenever, Ceifama, however. Toulama, as long as. Nay, *verbs* enter such compounds, as, Tâlama, it is long that, it is long since; Qallama, it is rare that; Ceθ'rama, it is frequent that; but these (immediately before another verb) are virtually equivalent to the *adverbs* Long ago, Seldom, Often. So with the superlatives, Aqallama, (it is) *very* rare that; Ecθ'rama, it is *very* frequent that.

In place of Ma, sometimes En (that) is found; as, Basden, after (*postquam*); Ila' en, Hatte' en, until; Haiθ en, in case that, before verbs.

§ 12. ELEMENTS OF THE VERB.

108. We begin with the verbs, Ijlis, sit thou; Zekrif, decorate thou.

There are three cardinal tenses, the Imperative (mood), the Aorist, and the Perfect. We omit at present the Dual and the Plurals Feminine, which are rarely used.

IMPERATIVE.

<i>m.s.</i> ijlis		<i>f.s.</i> ijlisi		<i>pl.</i> ijlisou
<i>m.s.</i> zekrif		<i>f.s.</i> zekrifi		<i>pl.</i> zekrifou

AORIST.

s.	{	1. ajlis	2. tejlis(i)	3 m. yejlis	3 f. tejlis
		ozekrif	tozekrif(i)	yozekrif	tozekrif
pl.	{	1. nejlis	2. tejlisou(n)	3. yejlisou(n)	
		nozekrif	tozekrifou(n)	yozekrifou(n)	

PERFECT.

s.	{	1. jelest	2. jelest(i)	3 m. jeles	3 f. jeleset
		zekraft	zekraft(i)	zekraf	zekrafet
pl.	{	1. jelesna	2. jelestom(ou)	3. jelesou	
		zekrafna	zekraftom(ou)	zekrafou	

There is no difference in the inflections of the two verbs, except that Zekrif takes *o* for the first letter of its aorist. The *i* in parenthesis for the 2nd pers. sing. denotes the *feminine*. N.B.—In old Arabic the perfect singular had final vowels, thus: 1. jelest*o*; 2 m. jelest*e*; 3 m. jeles*e*. The final vowels may be kept before a suffix; nay, perhaps we can thus distinguish Baláḥna (*we* have arrived or attained) from Balāḥa-na (or Bal'ḥa-na), *it* has reached *us*. Faris occasionally writes the 2nd m. as Jelest*e*, even without a suffix. To retain this final vowel discriminates 2nd person from 1st, and involves no countervailing evil.

To distinguish the person of Jelest we may add Ana (I) or Ente (thou); but it is often done more delicately by a suffix, if Enna or Lecinna precedes; as, Ennec jelest, that *thou* hast sat; Lecinni jelest, yet I have sat.

Knowing the imperative (as Ijlis, Zekrif) we can inflect the three tenses as above; observing, as to the vowels, only these simple rules:

(a) The vowels of the perfect in the spoken language are always “Fathite,” as in the Table, in verbs of such type.

(b) The last vowel of the aorist is *always that of the imperative*; the other vowels as in the Table. The last vowel may be *a, i, o*, in a triradical verb, but is invariable in the quadriradical.

(c) If the vowel be *a, i*, the first vowel of the imperative is *i*; but if *o* then *o*: as, Ijlis, sit thou; Iqras, cut thou; Okroj, go out; Orbot, tie, bind.

The ancient verb distinguished in the aorist *two moods* by a different vowel (*o, a*) added to the end. But this is totally lost and irrecoverable.

109. The classical dual in 2nd and 3rd person is sometimes used. Final *â, é*, is its mark.

IMPER.—2. ijlisê.

AOR.—2. tejlisê(n), 3 *m.* yejlisê(n), 3 *f.* tejlisê(n), as 2nd person.

PERF.—2. jelestomâ, 3 *m.* jelesê, 3 *f.* jelestê.

The plurals feminine with the old vowels involve much confusion. When now used, it is with a slight change, apparently as follows (-on, for hon, honna, is the element):

IMPER.—2 *f. pl.* ijlísn or ijlíson.

AOR.—2 *f. pl.* tejlísn, tejlíson; 3 *f. pl.* yejlísn, yejlíson.

PERF.—2 *f. pl.* jeléston, 3 *f. pl.* jéleson.

110. A verb like Mrr (*Imperative Morr*), with second and third radical the same, is called SURD. It has a slight irregularity in the modern perfect.

PERFECT.

{	marart	{	marart(i)	}	marr, 3 <i>m.</i>		marrat, 3 <i>f.</i>
	marrait		marraiti				
{	mararna	{	marartom	}			marrou
	marraina		marraitom				

The forms Marrait, Marraina, etc., hurtfully confound the root Mrr with Mry. They will perhaps be driven out by cultivation of the language.

111. When the second radical is *w* or *y*, the verb is called Concave or Hollow, as in the types Qoum, Sier. The aorist and imperative have then no irregularity. But in the perfect the long vowels *ou*, *ie*, are shortened in *o*, *i*, before two consonants in 1st and 2nd person; making Qomt, Qomti, Qomna, Qomtom; Sirt, Sirti, Sirna, Sirtom. Also in the 3rd person singular and plural the long vowel of both becomes *â*, *ê*; Qâm, Qâmat, Qâmou; Sêr, Sêrat, Sêrou. The popular imperatives Qoum, Sier, most legitimately supersede Qom, Sir, which rest on an exploded law of euphony.

The two hollow verbs Coun (be), Suir (become), deserve chief attention.

Be thou, Coun, *f.* Couni, *pl.* Counou.

Shall be, { 1. Ecoun, 2. Tecoun(i), 3. Yecoun, tecoun. (*s.*)
 { 1. Necoun, 2. Tecounou(n), 3. Yecounou(n). (*p.*)

Was, { 1. Cont, 2. Cont(i), 3. Cên, cênet. (*s.*)
 { 1. Conna, 2. Contom, 3. Cênou. (*p.*)

Become thou, Suir, *f.* Suiri, *pl.* Suirou.

Shall become, { 1. Asuir, 2. Tasuir(i), 3. Yasuir, tasuir. (*s.*)
 { 1. Nasuir, 2. Tasuirou(n), 3. Yasuirou(n). (*p.*)

Have become, { 1. Surt, 2. Surt(i), 3. Sâr, Sârat.
 { 1. Surna, 2. Surtom, 3. Sârou.

Some hollow verbs have *â* in the aorist, as :

	GERUND.	IMPER.	AOR.	PERFECT.
Sleep	Naum	Nâm	Enâm	Nimt, Nâm
Fear	Kauf	Kâf	Akâf	Kift, Kâf
Dread	Heiba	Hêb	Ehêb	Hibt, Hêb

112. The *Perfect* Tense is (on the whole) best rendered by the English "Compound past" or "Present past," as, *Jelest*, I *have* sat; but we need to render it "I sat," if the context shows historical time to be intended. Also, after *In* or *Iæ*, *If*, it means *future* perfect; nearly as in English we say, When you *have* done, After you *have* done, for, When you *shall have* done, etc. In this case the verb of response (classically) is also in the Perfect, though we render it as Present Time. The moderns prefer to say *Incên*, *if so be*, and then adopt our idiom as to tenses.

113. The Aorist has immense latitude. First and chiefly, it supplies the whole subjunctive mood; but in this sense the final *n* is always dropped from 2nd or 3rd plural. The particle *Li* (for) prefixed to the aorist, in good style, suffices to make it *Hortative*, as, *Li ejlis!* let me sit! *Li yejlis!* let him sit! and supplies this deficiency of the imperative. On the contrary, *Lâ* (not) with 2nd or 3rd person in the spoken tongue uniformly expresses *Prohibition*, like Latin *Ne* with subjunctive; as, *Lâ tejlis!* do not sit! *Lâ yesier!* let him not proceed! With 2nd or 3rd pers. *pl.* of Aorist we can use the termination *-oun* to give an indicative idea after *Lâ*. Thus, *Lâ yejidoun*, they do not find. *Lâ, Mâ*, cannot be joined with the imperative. The affinity of *Lâ* for the subjunctive appears even in careful style where it follows a relative, as in *lâ man* for *μήτις*, nequis. Thus, *Παιθ lâ man yaqhir-oh*, where no one (*οὗτος μήτις*) may domineer over him.—Fs.

114. The Aorist is also indicative. After *Lem* (not) it expresses *past* time; as, *Lem ejlis*, I did not sit, I have not sat; which is apt to be very perplexing. It may in general

express Present, Past, or Future, nearly as the Latin present tense in poetry, or in vivid narrative and prophecy, the context alone suggesting the time intended. It is often simply Present, as, Oried, I will, I wish; Lâ oried, Mâ oried, I do not choose. Lem, Lâ, Len, in classical rule, make the aorist Past, Present, Future; but Lâ yejlis, *sitteth* not; Len yejlis, will not sit, shall not sit, appear to be "high style."

115. To define Future time sharply the simplest method is that of prefixing *Se* to the aorist, which modern literature decidedly adopts: as, Se-yejlis, he will sit; Se-yemorr, he will pass. This too is perhaps high style. On Auxiliaries we shall speak below. Futurity is often denoted beyond question by the context: as, "I go to-morrow," *i.e.* "I *shall* go to-morrow."

But again, *In lem ejlis*, if I *shall not have* sat, recovers for us futurity, as with, *In jelest*, if I *shall have* sat.

116. The participles have little irregularity. They make *fem. sing.* in -a, -e; *m. pl.* in -ien, -uin (-oun); *f. pl.* in -êt, -ât. The *active* participle of the types Ijlis, Ixrab (drink), Xien (sully), Loum (blame), is, Jêlis, Xârib, Xâyin, Lâyim; the radical *w* being merged into *y* in the last.

The *passive* of the same types (when the sense admits a passive) is, Maxroub, drunk up; Maxien, sullied; Maloum (for Maxyoun, Malwoum), blamed. The surd verb is regular in the passive participle, as, Mesdoud; but the active participle is generally contracted; as, Mârr for Mârir; IIâdd for IIâdid. The quadriradical verb has participles, *act.* Mozekrif; *pass.* Mozekraf.

117. An active participle, with *am*, *art*, *is*, *are*, understood, supplies the present indicative of the verb. But if the

nominative be then a pronoun, it must be expressed: as, Ana râlu, I am well satisfied; Houa râyil, he (is) going. Also, in this use the plural of the participle is legitimately in *-oun*, rather than *-ien*; and even in speech one hears *-oun*. Thus, Hel entom rêciboun? are you riding?

118. If the word *while* is added to a participle in English, the Arabs express it by *wa hou* (and he), or *wa hom*, *wa ana*, etc.; in which case also the plural in *-oun* is preferable. Thus, He sleeps while walking, Yenêm wa hou mâxi. They sleep while walking, Yenê mou(n) wa hom mâxiyoun.

119. But if *wa hou*, *wa ana*, etc., is not inserted, and the active participle singular is in *apposition* to the nominative of the verb, it assumes the adverbial state, by adding *-an*, *-en*; as, He came riding, Jâ rêciban; or, if the participle be plural, it will take the form *-ien*, not *-oun*; as, Jâ^sou rêcibien, they came riding.

120. In fact, *wa hou*, *wa ana*, etc., with the participle, express our *while* with the verb, even when the preceding verb has a different nominative: as, Dakal beiti, wa ana nâyim, he entered my house, *while I (was)* sleeping; or with the plural, Dakal beitna, wa naflne nâyimoun, *while we (were)* sleeping.

121. The Arab gerund often (like our own) does duty for an infinitive; but in the spoken language it is generally evaded, as by the modern Greeks, who have replaced it by the subjunctive. Thus, for Dost thou wish to drink water? a Latin might say, Visne *bibas* aquam? instead of, Visne *bibere* aquam? and an Arab says, Hel toried (en) texrab mây? No word must interpose between En (that) and its verb; hence when En is dropped, the verb (texrab) leads

the clause. Dost thou wish the boy to go? is: Hel toried. yarouſ el ʔabi? not El ʔabi yarouſ.

When the student has reached this point in the grammar, he is at a stage in which a large mass of the language may be picked up. He is recommended to proceed at once to the Third Part (*Praxis*), and turn back only when occasion suggests, to that which we have to add concerning Grammar. In fact, every learner of any language will be wise to do as children do. Let him, with the smallest grammatical apparatus, accumulate the largest possible acquaintance with popular words. Let him combine them as often as possible in the simplest ways; and postpone all intricacies of syntax, and all delicate inquiries, until he is very familiar with the material.

§ 13. TYPES OF THE NOUN.

122. Many nouns are derived from verbs, some verbs from nouns. We have already observed—1. A noun of unity, ending in *-a*, *-e*; and 2. A diminutive of the types Colaib (little dog), Boſlaira (little sea, lake). 3. A noun of place or time has the type of Maḡrab or Maḡrib, the west, place or time of sunset: so Maslaf, hayrack; Maḡṣab, canebrake; or with feminine ending, Mabṛaka, a melon bed; Mesbasa, a place of wild beasts; from Baṛuik, melon; Seboṣ, wild beast. 4. The noun of instrument differs from the last in having *i* for its first vowel; it also sometimes elongates its second vowel into *d*. Thus, Minfak, bellows; Mijmara, brazier; Miſtêſ, key; Miqlâya, frying-pan. Many of these, numbered 3 and 4, are *verbal* nouns.

Abstract nouns may sometimes be regarded either as gerunds of verbs, or as related to an adjective; in some cases the two are distinguished by a vowel. 5. The active gerund has very often the type *Karf*, carrying off; *Kalq*, creating; *Δarb*, a beating. 6. A noun of unity from this has the type *Δarba*, a single blow.

7. So *Sefar*, travelling; *Faraṣ*, rejoicing, gladness. 8. Hence the noun of unity, *Sefara*, a voyage.

9. The abstract nouns, *Cibr*, greatness; *Cobr*, grandeur; *Ṣuṣr*, smallness; *Ṣöṣr*, contemning, contempt (if indeed this vocalization be right), are related to the adjectives *Cebier*, *Ṣaṣier*; so *Rokṣ*, cheapness, to *Rakieṣ*; *Somn*, fatness, to *Semien*. Also in the feminine form, *Sorsa*, quickness, with *Series*; *Bosda*, distance, farness, with *Basuid*. 10. *Ciṯra*, plenty, is the abstract to *Ceṯier*, much; but this type is commonest when the root is *surd*. Thus, *Qilla*, deficiency, with *Qaliel*; *Riqqa*, thinness, with *Raqieq*; *Xidda*, intensity, with *Xadied*; *Liḏḏe*, deliciousness, with *Leḏieḏ*. 11. From *hollow* verbs come such as *Toul*, length, with *Tawiel*; and in feminine, *Jouda*, goodness.

12. With neuter verbs, *Jolous* (sitting) is a common gerundial type. 13. Not less common is the type *Sohoula*, ease, both for abstract nouns and for the gerund of neuter verbs. 14. *Citêba*, writing, is again gerundial. 15. Nearly the same is the type *Najâba*, nobleness, extremely common for abstract nouns. 16. *Raziele*, vileness, is a somewhat rarer type. In *El kaziena*, the treasury; *El Kaliefa*, the Caliph, it is concrete.

123. In a tabular view they stand thus:

TYPES OF NOUNS.

1. kobz-e	5. ʔarb	11. toul, ruib
2. colaib	6. ʔarba	jouda
boʔlaira	7. sefar	
3. maʔrab	8. sefara	12. jolous
mabraka	9. cibr	13. sohoulā
4. minfak	cobr	14. citêba
miklâb	sorsa	15. najâba
mijmara	10. ciθra	16. rāiele
miqlâya	qilla	

The commonest *gerunds* (of the primary “triliteral” verb) are of the types *Nayr*, *Jolous*, *Faraʔ*, *Citêba*, *Sohoule*. Of these the two last are like our nouns in *-tion*, and make the plural in *-ét*. Of the rest, *Nayr* is the commonest type for active verbs, *Jolous* and *Faraʔ* for neuter verbs.

124. Special list of abstract nouns of 15th type, related to adjectives.

Naʔlâfa, leanness.

Larâfa, gentleness.

Seqâma, sickliness.

Radâwa, badness.

Wesêka, dirtiness.

Melâʔla, comeliness.

ʒarâfa, elegance.

ʔalâza, uncouthness.

Najâba, nobleness.

Belâda, stupidity.

ʔabâwa, doltishness.

Jehêla, ignorance.

ʒalâba, solidity.

ʒazâma, mightiness.

Sesâda, happiness.

Mehêra, skilfulness.

ʔalâwa, sweetness.

Marâra, bitterness.

Frequently there are two forms; as, Lotf and Latâfa, Sesâda and Sosouda, etc.; the same thing happens in most languages. The Dictionary, and not the Grammar, must inform a learner what form of gerund, or of abstract noun, is practically current under each root.

§ 14. AUXILIARY VERBS.

125. LET is expressed by 'Das (more classical) or Kalli (more popular), prefixed to 1st or 3rd person of the aorist: as, 'Das-ni axrab, let me drink (in Latin, *sine me bibam*); Kallieni axouf, let me see; Kalliena nexouf, let us see. Xouf is a popular verb; more classical is, 'Das-ni ara', let me see. But in good style the mere particle Li suffices to express our Let; as, Li yefout, let him pass in. In Syria Tê is used as a hortative particle (Latin *age*), instead of Li; as, Tê yarouf, let him go. [I think that Tê means *come*, being the imperative of the verb 'Ete', *he came*. But De Perceval interprets it as a contraction of Hatte, until.]

126. GOING is popularly rendered by Râyîf, exactly like English; but in Barbary they say Mâxi, walking. Thus Faris has, Hel hou râyîf en yojaddid el jidâl? Is he going to renew the dispute? (lit. *en yojaddid*, *ut* renovet, that he should renew). But this use of Râyîf is no more in high style than is Going in English.

127. WILL, expressing purpose, has many substitutes, all of them followed by the aorist, with En (that) often understood. Chiefly: Oried, I wish, I will, I choose; Morâdi en, (it is) my wish that; Qaydi en, (it is) my design that; or, Ana qâsid, I am designing; Ana sâzim, I am resolving; Ana nâwi, I am intending; Ehomm, I meditate.

Faris has, Nâwi temtor, (it is) intending to rain, for, it is *going* to rain.

In Aleppo, Bedd (contracted, it seems, from Bi wedd) is in general use. From Wedd, wish, choice, will, comes Bi weddi, (it is) in my will; Bi weddec, (it is) in thy will, etc. Hence they make, Beddi arouf, I will go; Beddec terouf, thou wilt go, etc. This is perhaps confined to Syria. If *Bi wedd* be pronounced in full, it must probably be admissible anywhere; but the Aleppines use it to express Futurity as well as Will or Wish. Ausadtoh, enni oried orie-ho ieyâh, I promised him, that I *will* show it him.—Rob. Cr., p. 208.

128. For mere FUTURITY, nothing is better than the classical particle *Se-* prefixed to the aorist; which is still living in literature. Thus, Se-yarouf, he will go; Se-narouf, we shall go; Se-tera', thou shalt see.

At Bagdad, Yecoun (it will be) gives a future notion to the verb; as, Yecoun yarouf, he will go; Yecoun râf, he will have gone. Yawuir, it will be, may be in like manner employed; as, Yawuir temtor, it will rain.

The verb Ezmas, he hastened, or rather the participle, Mozmis, hastening, is also current, as follows: Hou mozmis yabies, he is hastening to sell, *i.e.* he is *on the point* of selling. So, Yoxfi sala el hilêc, it is on the point of destruction.—F. Mozmis and Moxrif (impending) express what is *about to be*; thus, Moxrif sala mokâtara, it is about to be dangerous; Moxrif sala el dokoul, about to enter.—Sab.

129. CAN, expressing ability, is rendered by Aqdir, I am able; or Ana qâdir; or Liya qodra en, to me (is) power that. Or again, they say, Ana qâbil, I am capable; Liya qâbilieya

en, to me (is) capacity that. At Bagdad they say, Oruiq, or Oruiq sala en, I have force for ; or, Liya râqa en. (More ordinarily, with a negative, Mâ oruiq, or Lâ râqa liya bi'en, means, I have no *resisting* power ; I cannot withstand a *disease* ; I cannot afford an *expense*.) Literati are fond of the strangely obscure word, Esteruis, I am able. Worst of all by far is the idiom of Aleppo, which pronounces AÛsen, I am able ; apparently meaning OÛsin (ivth form), I *succeed*. Thus, I do not succeed to do a thing, means, I *cannot*.

For CAN, meaning possibility, you may say Yomcin, it is possible ; or participle Momcin ; and Emcen, it was possible. Negatively, Lâ yomcin, Mâ momcin, it is not possible ; Lem yomcin, it was not possible ; Mâ teheyya liya, it was not *at hand* (in *promptu*) for me ; or again, MoÛâl, MosteÛuil, impossible, absurd. Also, Lâ yarûÛÛ, it is not sound, virtually means, It cannot be.

It is also in Arabic idiom to say, Lâ telÛaq yedi sala en— My hand does not reach so far that—. More shortly, Leis fie yedi, it is not in my hand, *i.e.* I am not able. In Syria this is cut down into Fieya, it is in me ; Mâ fiec, it is not in thee ; *i.e.* I can, thou canst not.

130. For MAY (of permission) we can use Yejouz, it passes, it is permitted ; YarûÛÛ, it is sound ; YobâÛ, it is open and free. Also the participles Jâyiz, MobâÛ. Or YesouÛ liya, it is allowed me. *May* in a question is sometimes evaded by an adverb meaning *perhaps* ; thus, Má case' en yecoun hêæ ? (Sab.) What may this be ? What *possibly will* this be ?

Faris exhibits the singular ellipsis, Hel liya en— ? is it for me that— ? *i.e.* is it *permitted* to me that—. So even in

English, *It is not for me to do so and so—* (*Non meum est ut—*). But the omission of the verb “to be,” as well as the predicate, makes the Arabic ellipsis very harsh.

131. OUGHT admits a like elliptical phrase, *Salaiya en*, (it rests) on me that. Besides, we can say, *Yenbaçi*, it befits; *Yelieq*, it beseems; *Yejib*, it behoves; or *Wâjib salaiya*, (it is) a duty on me. Again, *Yaṣlaqq salaiya*, it is right for me; *Yayūṣṣ liya*, it is proper for me; *Yajmol*, it is comely, or becoming; *Yaqtaḍu*, it is required. The most popular of these is *Wâjib salaiya*. Besides we can use *Yelzem*, *Lêzim en*, though this rather means Need, necessity.

132. For MUST, two formulas are highly popular. *Lâ bodd en*, no escape that—; *Lâ bodd (en) terouṣṣ*, thou must necessarily go. Next, *Lêzim*, which originally meant, sticking close, has somewhat degenerated; so that they now say, *Lêzimni*, it is necessary *for* me, *i.e.* I must, or, I want, I need. This word is greatly overworked by the vulgar.

133. The verb *Cên* (it was) is also auxiliary in Arabic; not only to make a passive verb, as in English, but to form tenses by its peculiar force of *time*; since *Yecoun* is essentially future* and *Cên* is historical time, *i.e.* it *was*, not it *has been*. Hence we obtain :

Roṣṭ, I went *or* have gone.
Cên roṣṭ, I had gone.
Yecoun roṣṭ, I shall have
 gone.

<i>Arouṣ</i> , I go.	
<i>Cên arouṣ</i> ,	} I went.
<i>Cont arouṣ</i> ,	
<i>Yecoun arouṣ</i> , I shall go,	
I am to go.	

* So De Perceval positively asserts; and, it seems, with great reason.

133*b*. We can hardly class as auxiliary the verbs which express to *begin*, before another verb. These are Ebdi, I open; E^skoΔ, I take; Ajsal, I set, set to; Axras, I institute; Arfoq, I establish; Axuir, I become. All drop a part of their sense to assume the meaning of *Begin*: the commonest is Ebtedi (in viiith form, see 136), whence Ibtedâ, Mobtedâ, a beginning. These verbs are followed by Enna (that, quod, ὅτι) with the aorist *Indicative* of the other verb; not by En (ut, ἵνα) with subjunctive; apparently because an attained result, not a mere intention, is expressed. Thus, The sailors began to howl, Jasalou el mellâñlöun yowel-wiloun; Ibtêdou or Šârou yaxrokoun, they began to shout. It is here seen that the particle Enna (that) is readily dropped from the phrase.

Cên roñt or Cont roñt, also supplies, I *should have* gone; and Cên arouñ (Cont arouñ), I *should* go; under a non-existing hypothesis. The double compounds, Cên yecoun arouñ, I *was to go*, and Cên yecoun roñt, I *was to have gone*, are perhaps peculiar to Bagdad; as, Beddi arouñ, I am to go; Cên beddi arouñ, or rather Cont beddi arouñ, I was to go; are Syrian.

§ 15. CLASSES OF THE VERB.

134. Quadriradical verbs, such as Zekrif, have their vowels all fixed, and in the modern language scarcely go beyond the two following Forms, typified by the Imperatives zekrif, tezekraf.

The learner must use this and such like tables for *reference*, when he meets with a verb of such a class. Until the case occurs, he will not be able to use the table to advantage.

FORM.	I.	II.
Imperative	zekrif	tezekraf
Aorist 1 p. s.	ozekrif	etezekraf
Perfect 3 p. s.	zekraf	tezekraf
Gerund	zokrâf	tezekrof
Participle act.	mozekrif	motezekrif
Participle pass.	mozekraf	[motezekraf]?

The two “*forms*” are often comparable to what we call Voices in Latin and Greek. In fact the IInd is ordinarily either like a Passive or a Reflective (“middle”) voice to the Ist. In that case there cannot be any passive participle to the IInd form. But the IInd form may be an independent verb. Older Arabic admits of a IIIrd form *izkanrif*, and a IVth *izkarfif*.

135. Triradical verbs have more numerous forms. Even in the spoken language *ten* must be counted, though no one verbal root possesses them all. To exhibit the types, it is expedient to form all from a single root *as if* they all existed. The root Bdl, imperative Ibdil (exchange) may represent all the types. In the classical tongue every form except the IXth has its passive distinct from its active; but we confine ourselves to the passive of the first form. The active *first* form alone has the vowel of the aorist doubtful, as also the form of the gerund doubtful, as stated in 108*b*, 122. Its active participle is also peculiar, not being formed by initial *m*. Any of the forms *may* have a passive participle, even

in the spoken language, if the sense of the form itself be that of an active verb. Only the ixth form is *always* a neuter verb, and can have no passive.

When there is a passive participle, it is formed from the active participle (in all forms but the 1st) exactly as in the quadriradicals, by changing *i* of the last syllable into *a*. (This *i* might be *u*, if a coarse consonant were in juxtaposition.)

136. Scheme of the Ten Forms of the Triradical Verb :

	IMPERAT.	AOR. 1 p. s.	PERF. 3 p. s.	GERUND.	PARTICIPLE.
I.	ibdil	âbdil	bâdal	(badal)	bâdil
<i>Pass.</i>	—	obdal	bôdil	—	mabdoul
II.	baddil	obaddil	baddal	tebdiel(a)	mobaddil
III.	bâdil	obâdil	bâdal	{ bidâl mobâdala }	mobâdil
IV.	abdil	obdil	abdal	ibdâl	mobdil
V.	tebaddal	etebaddal	tebaddal	tebaddol	motebaddil
VI.	tebâdal	etebâdal	tebâdal	tebâdol	motebâdil
VII.	inbâdil	anbâdil	inbâdal	inbidâl	monbâdil
VIII.	ibtédil	abtédil	ibtédal	ibtidâl	mobtédil
IX.	ibdall	abdall	ibdall	ibdilâl	mobdill
X.	istébdil	estébdil	istébdal	istibdâl	mostebdil

The *t* due to the viiith form becomes *d* after *d* or *z*, *Δ* after *Δ*, *τ* after *τ*, *Δ*, *ς*, *ζ*. Also if *ʿ*, *w*, or *y* be the first radical it becomes *t* before *t* in the viiith. Thus the root *Wel* makes *Ittécil* (for *Iwtécil*) in viii.

137. All the gerunds of the derived forms make plural in *-ét*. The gerund of II. might be *tebdiela* or *tebdila*, instead of *tebdiel*, which is standard. In III. *mobâdala* is a commoner form than *bidâl*; but both often co-exist.

It will be seen that III. is formed from II., and VI. from V. (except in the gerund) by the same simple law. After duly understanding this we might drop III. and VI. from the Table. Forms VII. and VIII. are likewise formed by a common law; so that either will suffice as a type.

Form X. is remarkable, *ist* being prefixed to the root. This is explained completely from Coptic, from Zouave, from Assyrian, and from certain traces in Chaldee or Hebrew. A form is in fact *lost*, whose imperative was *Sebdil*; and from this *Istebdil* was formed, nearly as VIII. from I. The form *Sebdil* was a Causative verb, but it is superseded by IV.

The tenses are inflected according to the laws explained in 108. Carefully note the initial *o* in the aorist of II., III., IV. Observe also that the last vowel is *i* in the imperative (and aorist) of II., III., IV., VII., VIII., X., but is *a* in V., VI., IX. Yet in the participle active of all the forms it is *i*.

138. Any two forms, as *Ibdil* and *Bâdil*, are strictly independent verbs, as in Latin *fugio* and *fugo*, or *sedeo*, *sido*, *sedo*. In fact sometimes they are as unlike in sense as *fero* and *ferio*, *condo* and *condio*. Such phenomena are very deceptive. It is *always* safest for the learner to learn nearly every form for itself, as if it were a new verb.

Nevertheless, the IInd or IIIrd being given active verbs, we can positively infer the existence and meaning of the Vth or VIth; for the Vth always is to the IInd and the VIth to the IIIrd

its reflective, neuter, or passive. The viith, when it exists, is passive to the ist, if the ist be active; or else to the ivth.

The ivth is properly causative to the ist. Hence if the ist be neuter the ivth is its active. If the ist be active the ivth has two accusatives.

The viiith is comparable to the Greek middle voice, in relation to the ist, and often supersedes the ist arbitrarily. In other instances it serves as a true passive to the ist.

The iind is (perhaps most properly) frequentative or intensive of the ist; as, Iqtas, cut; Qarrus, cut in pieces, chop up; Icsir, break; Cessir, break in pieces. But it is often causative to the ist, and the modern tendency is to work it entirely in this direction, and nearly supersede the ivth; apparently because vowels are obscurely and corruptly sounded. Yet even when ii. and iv. are both causative, the sense sometimes differs, because ii. is still frequentative and imperfect. Thus from the root Uslam, know thou, comes ii. Sallim, *teach* thou (as a teacher who repeats or causes to repeat); but iv. Aslim, *inform, advertize*, viz., by a complete single act.

The iiird is often related to the primitive, as a Latin verb compounded with Con. It almost always governs an accusative, and the syntax differs from that of the ist. Something *mutual* is ordinarily suggested, often *rivalry*. Thus, Ectob lec, I write to thee, Ocêtib-ec, I *be-write* thee; Aqsod, I sit, Oqâsud-ec, I sit-with thee; but Oqsud-ec, Oqassud-ec, I seat thee.

The ixth is comparable to a Latin inceptive verb in -esco, and is especially used for verbs of Colour, as erubesco, nigresco.

The xth often expresses Desire (like a verb in -urio). It also expresses a Judgment; as, I judge a thing small, or great. But sometimes it is a mere neuter verb,—it may be, with a very obscure relation of sense to the primitive: as, Istemarr, he persevered; Isterâs, he was able (from root Tws); Isteqall, he was plenipotentiary, unrestricted, independent.

The vith often expresses Pretension or Affectation: as, Tebâha, he made display of finery; Tefâkar, he played the self-glorifier.

The relation of the vth and vith to the iind and iiird is obviously the same as that of the iind to the ist of Quadri-radicals. Also the iiird and ivth of Quadriradicals are analogous to the viith and ixth of Triradicals.

139. By means of these derived forms, the language is at no loss to express the Passive idea. It is not wonderful, then, that the *vocalized* Passives have almost vanished out of the spoken language. None of them had any Imperative or any Gerund. The Aorist was formed by vowels *o*, *a*; the Perfect by vowels *o*, *i*. The vocalized Passive of *i*. is heard popularly in a few words; indeed, is used freely by the newspapers in very unpretending and businesslike relations; hence it may be inferred that it will be quite recovered with the progress of literary cultivation. Thus from Octob, write; Oqtol, kill; come passives Cotib, Qotil; Yocteb, Yoqtel.

When the viiith is active, it sometimes takes a vocalized passive: thus from Intekib, elect thou; Ontokib, he was elected; Ontekab, I am elected (eligor). Here the Perfect takes *o*, *o*, *i*; the Aorist *o*, *e*, *a*.

The Passive of iii. changes *d* of the Perfect active into *ou*.

§ 16. DEGENERATE VERBS.

140. Triradical verbs degenerate when the second and third radical are the same, or when one or more radical is weak ; that is, when it is ^ء, w, or y.

We have seen that the participle of the *Surd* verb undergoes contraction ; as Mârr for Mârir, Xâdd for Xâdid. A similar contraction occurs in the IIIrd and VIth forms, but not in the Imperative. Nor indeed can such contraction apply in the gerund *xidâd* of III. The forms II. and V. follow the standard of Ibdil perfectly ; so do the imperatives of all forms but I. and X. But it is worth while to present a nearly full table. The words in *italics* follow the law of Ibdil. No *Surd* verb has a IXth form.

	IMPER.	AORIST.	PERFECT.	GERUND.	PARTICIPLE.
I.	xidd	axidd	xadd	(xadd)	xâdd
III.	<i>xâdid</i>	oxâdd	xâdd	{ <i>xidâd</i> moxâdda }	moxâdd
IV.	<i>axdid</i>	oxidd	axadd	<i>ixdâd</i>	moxidd
VI.	<i>texâdad</i>	etexâdd	texâdd	texâdd	motexâdd
VII.	<i>inxâdid</i>	anxadd	inxadd	<i>inxidâd</i>	mouxadd
VIII.	<i>ixtêdid</i>	axtedd	ixtedd	<i>ixtidâd</i>	moxtedd
X.	istexidd	estexidd	istexadd	<i>istixdâd</i>	mostexidd

The only Passive Participles are the types Maxdoud of I. and Mostexadd of X.

141. *Hollow* verbs are quite regular in II., III., V., VI., IX. (There is *one* such verb in IX. from the root Eswadd, black; hence Moswidd, nigrescens.) Some are regular in IV. as Yoñwîj, he necessitates. We saw in the Participle of I. the verb "hollow by *w*" assume *y* instead; the same takes place in the Passive of I. except the participle, and in IV., VII., VIII., X. Thus when a verb in one of these forms is given, we cannot tell by its aspect whether the root has *w* or *y*. The types stand thus: from root Qwl.

	IMPER.	AORIST 1.	PERF. 3.	GERUND.	PARTIC.
I. Pass.	—	oqâl	qiel	—	maqoul
IV.	aqiel	oqiel	aqâl	iqâla	moqiel
VII.	inqal	anqâl	inqâl	inqiyâl	monqâl
VIII.	iqtel	aqtêl	iqtêl	iqtiyâl	moqtêl
X.	isteqiel	esteqiel	isteqâl	istiqâla	mosteqiel

The feminine form of the Gerund in IV. and X. deserves remark.

142. When the first radical is *w* or *y*, the verbs are called *Assimilated*. If the verb be *y*, the verb in modern use is all but regular; only after *o* the *y* becomes *u*. If the first radical be *w*, this letter is dropped in the Aorist, according to the best style; as, Wejed, he found; Ejid, I find. But *Surd* verbs of this class treat *w* as a strong radical, as Awodd, I love. We have also said that in VIII. the *wt* becomes *tt*.

143. When the 3rd radical is *w* or *y*, the verbs are called Defective. They are of four classes, as follows:

1 Aor.	1. aʕzou	2. armi	3. anse'	4. arsa'
3 Perf.	ʕaze	rama'	nesi	rasa'
	maraud	throw	forget	feed cattle

of which the 1st is defective in *w*, the rest in *y*.

In the 2nd and 3rd *pl.* of Aorist, and *pl.* of Imperative, *w* or *y* is clipped out; though in Barbary they say, Termiyou, Yermiyou, for the normal Termou, Yermou.

The perfects are slightly irregular.

1. 2.	ʕazeut	Ramait	Nesiet	Rasait,
3.	ʕaze, -et	Rama, -met	Nesi, -siyet	etc.
1. <i>pl.</i>	ʕazeuna	Ramaina	Nesiena	as Rama
2.	ʕazeutom	Ramaitom	Nesietom	
3.	ʕazeu	Ramau	Nesou	

The Active Participle is in all of the type ʕāzi(y).

The Passive Participle is Maʕzouw, for 1, and Mermiey for 2, 3, 4.

Verbs defective in *w* are few; and in modern use they all tend to supersede *w* by *y*. *In all the derived forms this is done.* Otherwise, these forms have no irregularity, but that *y* falls away after *a*, and *o* becomes *i* before *y*. Thus in the Gerund of v., Terammi(y) for Terammoy. Also, as usual, -āya replaces -ā^aa in feminine participles passive.

A suffix, by changing the accent, introduces *d*, *é*, for *a*, *e*, in 3rd person masculine singular of the perfect.

144. Of verbs "Hamzated" in 1st radical, ʕekaa (take) is the type. In Imperative of 1., initial *i* or *o* is dropped

(with ^ʿ); as, KoΔ, take thou; Mor, command; Col, eat thou. After *o* the ^ʿ becomes *w*, as, Towâkia for To^ʿâkia (reprove); hence, vulgarly, in the whole form the ^ʿ is apt to become *w*.

Surd verbs of this class take *w* for ^ʿ in their aorist; as, ^ʿEnn, he groaned; *Aor.* Awinn. Indeed in modern use *w* has displaced ^ʿ in the whole root ^ʿEjj (catch fire, flame out); as, Wejj, *Aor.* Yawijj; and Wejja, a blaze.

145. When Hamze is 2nd radical, as in Is^ʿel (ask), the participle is Meswoul for Mes^ʿoul, a microscopic difference. The only derived form of this whole class (says C. de Perceval) is sêyal of III.

146. When Hamze is 3rd radical, the only irregularities are such as obvious euphony suggests. But in popular use these verbs merge their ^ʿ in *y*.

147. Verbs doubly defective are chiefly the following:

a. Jâ, he came; Eji, I come (Tesâl, come thou!).—Perf.

Jiet, I came; Jât, she came; Ja^ʿou, they came; Jâyi, coming; Mejie, arrival.—Pass. jie, *ventum est*.

b. ^ʿEte, he came; ^ʿEtet, she came; Eteit, I came; Etou, they came; Eti, I come; Yêtou, they come; Eti, coming; Itiyân, arrival. vith form, Te^ʿête. Imperative, Te^ʿ (come).

c. Xâ^ʿ, he wished; Xât, she wished; Xiet, I wished; Xâ^ʿou, they wished; Yexâ, he wishes.

d. Sâ^ʿ, he misbehaved; 1. 2. p. Sout. In iv. Esâ, he mismanaged; *Aor.* Osie.

e. ^ʿAba^ʿ, he refused; like ^ʿEte^ʿ.

f. ^ʿEyes, he despaired; *Aor.* E^ʿwies?

g. Ra^ʿa, he saw; Ra^ʿet, she saw; Ra^ʿeit, I saw; Ra^ʿou, they saw. Ara', I see; Arou, they see. Râ, see thou.

Passive Ro^ʿi, it was seen; *Aor.* Yora, it seems, is seen.
 iv. Orie, I show; Arie, show thou (*vulg.* Arwi, Rawwi).
 v. Terâ^ʿa liya, it appeared to me, but more popularly, Terâwa. iii. Râya, he played the hypocrite (made a show).

ʿEte^ʿ and Ra^ʿa are both popular words, but not in the physical sense, in which Jâ and Xâf supersede them. ʿEte^ʿ means, to come as an event; *part.* El ʿêti, the future, venturus. Ra^ʿâ means, he saw with the mind, he judged (Rây, opinion), he saw a vision (Rouya, vision). Thus, In ra^ʿeit, if you shall have seen (it good).

148. The inability to compound verbs with prepositions is a grave defect in Arabic. In part they supply it by the creation of new roots, in part by detached prepositions (which nevertheless cannot enter derivatives), and in part by a rather arbitrary use of the derived forms. We have seen that the iiird is often like a Latin compound of Con; this is but a hint at the practice. The viith is sometimes like a Latin compound of Re; and so of others.

Let an Englishman reflect on some of our own verbs, as, Bring up; which, for secondary meanings, has Rear or Educate, Vomit, and (popularly) Pull up, Rein up suddenly, Bring to a sudden stop. If we met some Arabic root interpreted in a dictionary, 1. Educate, 2. Vomit, 3. Check a horse, we might think it a monstrosity. This will suffice to indicate how an injudicious lexicographer increases difficulty. In fact, the pupil should, if possible, confine himself for a while to the primary cardinal senses.

149. We are accustomed to form a Passive Participle even from a verb which has a detached preposition ; as, from “I *allude to* a thing,” “the thing alluded *to*.” The Arabs seem to aim at, but miss, this idiom. They cannot bear the preposition isolated ; hence they attach to it a superfluous pronoun suffix, in defiance (it might seem) of logic. Thus, from Oumi ileihi, I *hint at* it (nod to it), they get, El xai^s el mouma ilei*hi*, the thing hinted at. This pervades the language.

We may partially explain it by the analogy of the Latin *impersonal* use of the Passive verb ; especially since the participle in this idiom has no concord with the preceding noun. Thus, “The slaves above mentioned,” “The slaves spoken of,” El sabied el maqoul sanhom ; not, maqouloun or maqoula, though Sabied is plural. The concord to Sabied is found in the plural *hom* ; and Maqoul is impersonal, like Latin Dictum (est) for Diximus. Thus a rude translation might be, *Oi servi oi—dicebatur de iis ; i.e. Oi servi, de quibus dicebatur.* And in this idiom the second El is often said to be put for Elle*ai*, who. In fact, the vocalized passive is occasionally used like the Latin impersonal verb. It is well to put a comma after El, when it is thus used. In GN., El macên, *el maṣfouza bihi* el êthêr eḷ xariefâ, the place, *wherein* (are) preserved the honoured relics. Here maṣfouza in *fem.* agrees with êthêr, *imperf. plur.*

§ 17. ADVERBS AND CONJUNCTIONS.

150. Adverbs of Time :

Afterwards, basdan ; <i>pop.</i>	Already, qad (with Perfect only).
basdoh.	
Again, aiḷan (see also 153).	Always, dâyliman.

At length (see 153).
 Before (*adv.*), qablan.
 Beforehand, min qabl.
 Besides,* sadâ.
 Daily, yeum bi yeum; yeuman fa yeuman.
 Early, beccier.
 Earlier and later, sêbiqan wa lâfluqan.
 Ever (with negative), ^sebadan.
 Ever since, min basdoh [Boc. under *Depuis*]; mond fluinaidin.
 For ever, ila el ^sebad.
 Formerly, sêbiqan.
 Henceforward, min basdoh; min el^sân wa ^sâsudan.
 Hereafter, seuf.
 Hitherto, ila el^sên.
 Instantly, lâlan, fil lâl, fil sêsa, lil waqt, fil fluin.
 Lately, san qarieb [also Soon].
 Long ago, râlama (it is long ago that).
 No longer (see 153).
 Meanwhile, fil eθnâ.
 Never at any time, lâ . . . fie waqti-mâ . . . ^sebadan.—GN.

Now, el^sên; hêae el waqt; hêae el sêsa.
 Now and then (at times, occasionally), afluânan; fluin fa fluin.
 Just now, téwâ (a little while ago, Alep.); bi hêae el qorb.
 Often, amrâr ceθiera; mirâran; coll qaliel; ceθ'rama (it is often that); [ceθieran (Ob. Dial.), too much].
 Very often, éçarma.
 How often? cém marra?
 Once, marraten; marraten mà; marra wâfluda.
 Presently, in a minute, marrat ^sokra'.
 Previously, ^senifan.
 Not long ago (recently), ^senifan [Boc. Naguères].
 Rarely, nâdiran; zehiedan?
 Quickly, sâjilan; seriesan.
 Seldom, qallama (it is seldom that).
 Sometimes, afluânan; auqât auqât; basâ auqât; waqten.

* Besides that they bow the head, they also—, Sadâ ennehom yaflnoun râ^ssehom, fa^sinnehom—aiâan.

Sometimes—sometimes ;
 marraten—marraten ;
 târaten—târaten.

Soon, san qarieb [also, Lately] ;
 lâfluqan, Kaz. (?) ; san-
 ma qaliel (ere long).

Still, basdoh (vulg. ?) ; li
 sêsa (see also 153).

151. Adverbs of Quantity :

Almost, illa qaliel, cêd (see
 153).

Barely, (bi) mojarad.

Enough, cifâya(ten).

Entirely, bil collieya.

Few, qaliel(oun).

Gradually, tedriejan, tuba-
 qan san tubaq.

Little, qaliel.

A little, xowaiya.

Little by little, xai'en fa
 xai'en.

Less, aqall.

In the least, adna' xai' (the
 slightest thing).

Many, ceθier(oun).

152. Conjunctions governing Verbs :

According as, } cema,
 As, } miθlima.

As if, ce'enna.

Then (at that time), iΔΔêc ;
 waqta'iaîn ; fluina'iaîn,
 yeuma'iaîn.

To-day, elyeum.

To-morrow, řadan.

Yesterday, 'ems.

Not yet, li sêsa mâ—, li
 sêsa lâ—. Also, lâ . . .
 basd, lem . . . basd.—GN.

Much, ceθier.

How much ? }
 How many ? } cém ?

How much ? qadd eix' ?

How many ? cém . . . sada-
 dan ?

More, ceθer.

Nearly, teqrieħan.

Only, faqar (*vulg.* bes).

Scantly, řanien ? (Boethor,
guère).

Scarcely, ceudan ? bil jehd ;
 bil ceid ? bil cedd. (See 153.)

Somewhat, xai'en, nausan.

Somewhere about, qadar.

Totally, qâruba(ten).

Because, li'enna ; bi seħab
 enna ; li'ejl enna.

Before (*antequam*), qablama.

Although,* } wa'in, walau,
 Though, } mas en.

Not but that, nasam enna.

Not but that, illa inna (also,
 Nevertheless, in Faris).

In case,† bi ñaiθ(en). [Bi
 ñaiθ cedê, in such a case
 as this.]

On condition that, sala en,
 bi xarr en.

Except that, }
 Only that, } pair enna.

Forasmuch as, ñaiθ inna ;
 ia enna (ia inna ?), Rob.
 Cr., 244.

Inasmuch as, bi ma inna.

On the ground that (as
 though), sala enna.

However (quocunque modo),
 ceifama.

How much soever, mehma.

How often soever, collama,
 mehma.

[However, *adv.* = Howbeit,
 be it as it may, ceifamacên.]

If, in, incên, iae ; lau (were
 it that).

If ever, iama.

Lest, li'ella, liceila.

As long as, madâm, roulima,
 mǎ.

As much as, qaddama.

Insomuch that, sala enna,
 bi naus ñatte (*in sort*
that).

O that, yâ laite.

In proportion as, collima,
 qaddima, ñasbima, qad-
 rima.

In respect that, min ñaiθ enna.

Seeing that, Since, nazaran
 en, iaecên, lemmacên.

Ever since, mona (mona),
 mona en-, monaoma-.

As soon as, sandama, auwal
 ma, ñâlima, waqtima,
 ñuinima.

That (ut, *iva*), en.

That (*oti*, quòd), enna.

So that, ñatte' 'inna ; sala
 enna, bi naus en.

In that, fie 'enna.

In order that, li, cei, licei,
 ñatte.

* The response is Walecinna, *attamen*. Yet, in place of Although, we may say simply Indeed, *profecto, quidem*, viz. Nasam inna (quasi, *Granted that*) ; since Walecinna makes the logic clear.

† Kazimirski says, Bi ñaiθ en, a tel point que.

That not (*ut ne, ἵνα μὴ*), ella,
ceila.

Till, Until, ḥatte, ḥatte en.

Unless, illa, ialem.

Unless it were that, laula.

When, lemma, ia, iae ma
(mete'?).

Whenever, iama. [Be it
when it may, ia ma cên.]

Where, ḥaiṯ.

Whereas, ḥâl inna.

Wherever, ḥaiṯoma, einama.

Whilst, bainama, sandama,
madâm (bima), b'îama, fiema.

153. There is a tendency of the language (shared by Hebrew) to express adverbs of time by verbs; as by saying, "He *repeated* to go," instead of, "He went again." Thus:

1. Mâ sâd, he did not repeat, degenerated into "not again." Lâ tesoud tefsâl-he, do not do it again.

2. "No longer" is expressed by the verb Baqi (it remained over, continued), which changes with the person. Thus: I no longer visit him, mâ baqiet ozêyiroh; or, mâ abqa fie mozêyiratoḥ. Also, Lâ yasöud yaji, he no longer comes.

3. For Almost, it is classical to use Cêd. Thus, They *almost* touch one another, cêdou yetemâssou; where Cêd is rendered, "he failed narrowly." So Boethor.

4. Faris employs this verb with the negative for Scarcely: Lâ yecêd toujad, (the one-humped camel) is *scarcely* found. Sabat, Acts xxvii. 7, omits Lâ from Cêd. "We *scarcely* were come over against Cnidus," cêdna en noqâbil Nidos. Under Raser (tout au près) Boc. has: Fât jenb-oh, ḥatte' cêd yasdom-oh, *almost*. Under Manquer he has cêd yaqas, il a manqué de tomber, he *all but* fell. But Boethor and Catafago take no notice of Cêd. Freytag and Kazimirski give it just opposite senses, though both agree that Wala ceudan (not even scarcely) means *not at all*. The language

needs a word for “scarcely”; Bil jehd, *by effort*, is not always appropriate. Whether Boethor’s word *Zanien* can be often used is not at all clear. In the “Algiers Mercury” I read, “Bil *ceid* flatte qarar mesêfet miel wa nuxf,” he *hardly* even traversed the distance of a mile and a half. Perhaps *bil ceud* was intended, or *bil cedd* (à peine, Boc.). In Aleppo, anjaq (scarcely), from Turkish, is used.

5. “At length” is supplied by the verb *soud*, *without* the negative:—Ceif sâd intaqal el flöcm ila millet okra’? Quo-modo *tandem* transiit imperium in sectam alterum? Flatte’ yasoud el insên yastaqid—, eò usque ut *tandem* homo crediderit—; Mâae terâhi, yasoud yarodd hê’ola sun—? Quidnam vides, (quod) *tandem* avertat hosæ ab—? Êâd yaqdir yosêfir, *tandem* potuit iter facere.

6. We constantly say, “He *continues* to work,” for “he is *still* working.” So the Arabs have, Mâ zêl (he has not ceased=Lem yezel) with the Adverbial participle, for Still, or with the aorist. This is both popular and classical. Basdoh for “still” (as, Ra’eit el celb, basdoh flaiyan, Rob. Cr., I saw the dog, still alive), though popular, is hard to defend. De Perceval calls it Maronite Arabic.

7. For “he rises early,” “come early to me,” they may use the verb Beccir (II.), to *be early* at a thing. Kazimirski has Beccirou, for, they were too early (at the evening prayer), which shows the verb not to be confined to the morning.

The classical language has many curious verbs that imply time; as, Roufl, go *in the evening*, Isri, travel *by night*, Obcor, do something *early*, etc.; but the sense of these is now modified.

§ 18. ANCIENT CASES OF THE NOUN.

154. The ancient Noun had three possible *Cases*, which I venture to call the Absolute, the Postpositive, and the Adverbial Cases. (To name them Nominative, Genitive, and Accusative, suggests false ideas to a Western learner.) Duals, plurals in *-oun*, and certain adjectives, had but two cases, which may be called Absolute and Oblique. We will speak of these last first.

In the Dual the Absolute is in *-ân*, *-ên*, the Oblique in *-ain*, *-ein*.

In the Perfect Plural, the Absolute is in *-oun*, *-öun*, the Oblique in *-ien*, *-uin*.

In the modern language the forms in *-ân*, *-oun*, are almost confined to the simple predicate which has no copula expressed (see 117-120), and even there is not insisted on. The form in *-ân*, *-oun*, is also used in careful style for a direct nominative (*i.e.* subject of a verb), when it is not affected by any introductory particle.

155. The three cases are marked by the inflexions *-on*, *-in*, *-en* (*-an*), when the noun is *undefined*; but these are never written in the text. Moreover, if the noun be defined the *n* falls away; leaving only *-o*, *-i*, *-e* (*-a*). It is impossible for the modern tongue to retain these; for the final *-o* at once suggests the sense *-oh* (his), and final *-i* the sense (my), except indeed another suffix be attached, which begins with a consonant. Thus we can without inconvenience say, Bilâdo-com, Bilâdi-com, Bilâda-com. But this being limited to the suffixes *-hé*, *-com*, *-hom*, is not worth while to retain, or at least, as a fact, has not been retained. Whether it is worth

while to struggle for *Li bilâdi-com*, as better than *Li bilâd-com*, or *Li bilâda-com*, is evidently an unsettled question with Faris and Catafago. The learner has at present a right to ignore the *-o*, *-i*, *-a*, entirely.

156. The inflexion *-on* also (it seems) is confined to poetry and ancient style. The rules of grammar concerning *-on* and *-an* are so complex and so arbitrary, that, once lost, they are of necessity irrecoverable by a nation. As they never conduce to perspicuity or any imaginable good, we have a right to rejoice that they are dead. [If they are still retained among the Wahabees, as Mr. Palgrave seems to say, that will not lead to their renewed use elsewhere.]

157. The Postpositive Case was assumed by a noun, chiefly,
 1. After a preposition. 2. After an adjective, or pronoun adjective, preceding its noun. 3. After another noun with which it is in composition. In the last it is like the Latin *genitive*; in the second it is monstrously unlike. In Art. 31 it was remarked that Δou saql, intelligent, after Γair , passes into Γair Δie saql. Here Δie is the Postpositive Case of Δou . Such an idiom is now exceptional. The only general question in the modern dialect is, whether at all to retain *-i*, *-in*, after a preposition. To *Min bilâdi-com*, and such like, allusion has been made. In phrases which are equivalent to an adverb, the termination *-in* is not certainly quite dead. Catafago's Dictionary (at least in the Anglo-Arabic part) may be said to represent modern *mercantile* Arabic; and he has many such phrases as the following,—the noun being undefined:

Intentionally, *bi qaşdin*.

Impetuously, *bi xiddatin*.

Grievously, *bi colli şammin*.

Incautiously, *bi colli şaflatin*.

When two nouns following a preposition are joined by *wa*, he generally adds *in* to the former only :

Sluggishly, bi coll(i) ceselin wa ihmâl.

Stingily, bi coll(i) tamasun wa bokl. [Yet elsewhere, bi coll tamas. Also : Intently, bi coll(i) jaddin wa jehdin.]

When the noun is followed by an adjective, he generally adds *-in* to the noun alone. Thus :

Signally, bi wejhin mexhour.

In a happy hour, bi sêsatin messoudat.

Perhaps these are mere attempts of merchants to read Arabic like scholars. I cannot remember to have heard anything of the sort in my narrow experience ; nor does C. de Perceval mention it any more than De Braine.

158. The Adverbial Case is extremely common, 1. For forming adverbs, whether from noun, adjective, or participle, as, Xai'en, somewhat ; Baqtaten, suddenly ; Basuidan, afar ; Dâyman, always. 2. With a noun which expresses either a point of time or duration of time ; as, ʾadan, on the morrow (from ʾad, ʾadwa, in nominative) ; Nehêran wa leilan, by day and by night ; Xehran cêmilan, an entire month ; Suxrien yeuman, for twenty days. 3. As said in 119, Jâ rêciban, he came riding. But we must enlarge this to contain *every indirect Predicate* ; thus, I made him happy, Ana jasaltoh sesuidan (*i.e.* in a happy state). 4. The Cognate Accusative of our Latin and Greek grammars is rendered by the Adverbial Case ; in fact, we generally need a preposition in English ; as, they rejoiced *with* mighty joy ; Farâflou farâflan sazuiman. Akin to this is the double accusative, Melli el ce's nebieʾen, which we must render, "Fill the

glass *with* wine." Yet both these instances belong to "high style." 5. When an undefined noun is complement to an adjective (as in 14) it falls into the adverbial case, as, *Ṣaḡuim qowwaten*. But this is perhaps more antiquated than *Ṣaḡuim el qowwa*. 6. After *Inna*, which opens a clause, nearly like "As regards," writers add the adverbial case; thus, *Inna kâdiman fie eʿṣad el adyira*, now as regards a servant in one of the abbeys.

The misfortune of this adverbial case is, that in unpointed prose even the learned neglect it with *feminines* in *at, et*; and do so for the highly unsatisfactory reason, that in that case no textual "Elif" is added to guide the reader's eye! This suggests that the idiom utterly died out and has been partially recovered by learned effort. If it cannot be recovered for *feminines* as well as *masculines* it does not seem worth any pains. To limit the use strictly to adverbs seems then the wiser course.

159. It may be well here to observe that though an undefined noun or adjective in the predicate remains unmodified, if the copula verb (*is, are*) is understood, yet when some verb like *Cên* (*was*), *Suir* (*is become*), etc., is expressed, the predicate at once falls into the adverbial case, exactly as in *Jâ rêciban*. This seems at first unnatural; but it must be considered that *Cên wezier*, means, A vizier existed; *there was* a vizier. Hence if we wish to say, *He was* a vizier, it relieves ambiguity to express it by, *Cên wezieran*. After all, we may soften the harshness of the last to ourselves, by regarding it as equivalent to, *He was for* a vizier, *Erat pro ministro regis*. The adverbial case is still used in dictionaries

to express the Western accusative following an active verb, when the noun is indefinite; as, Ra^ʿeit rajolan, I saw *a* man. This certainly is not popular; it belongs to a scientific notation. Words of the form Aṣmaḡ cannot take *-an*, yet I find ê^ʿkaran in GN. as well as êkar.

The pronoun ḡou has ḡê for its adverbial case, ḡie for its postpositive. Thus from ḡou saql, wise, we have Cên dê saql, he was wise. From ḡou el fikâma, endowed with grandeur, ṣaḡrat ḡie el fikâma. The procession was *one of* delightful aspect, Cên el maucib dê manzar behiej.

PART III.—PRAXIS.

§ 1. TABLES OF PLURALS.

IIIrd type, xomous, شُمُوس; molouc, مُلُوك. The singular is very often of the type xams, شَمْس, sometimes xetle, شَتْلَة, fem.

بَحْر	sea, boflöur (or 4, 5)	سرج	saddle, sorouj
بَقْل	potherb(s), boqoul	ظَهْر	back, ðöhour
بَقْرَة	cow (ox), boqour	نَجْم	star, nojoum
بَطْن	belly, boröun	نَهْر	river, nohour (or 4)
دَمْع	tear, domous	زَهْرَة	flower, zohour (or 4)
دَرَب	road, doroub	نَسْر	eagle, nosour
غَصْن	bough, ɣoxöun (or 4)	قَلْب	heart, qoloub
حَلَق	throat, flolouq	قَرْن	horn, qoroun
حَرَش	forest, floroux (or 4)	صَخْرَة	rock, xökour
حَقْل	field, floqoul	لَحْم	flesh, meat; loflöum

pl. sodoud	koröut	kodoud	soyouf	boyout
soyoun	fo ^o ous	ro ^o ous	°otoul	°omour

كُؤُوس دُور خِيُول غِيُوم دُور طَيُور جُنُود نَقُود

qidra, kettle,	<i>pl.</i> قدور	qird, male ape,	<i>pl.</i> قرد
fluyn, fortress,	حصون	jiar, root (as turnip),	جذور
jild, hide, skin,	جلود	jias, bole, trunk,	جدوع
jisr, bridge,	جسور	surq, root, vein,	عروق

ivth type, aqmâr, اقمار; aulâd, اولاد.

flarx, forest,	<i>pl.</i> احرش	mauja, wave,	<i>pl.</i> امواج
kobz, bread,	اخباز	marâ, disease,	امراض
welad, child,	اولاد	qofl, padlock,	اقفال
matâr, rain,	امطار	sinn, tooth,	اسنان
xajara, tree,	اشجار	flajar, stone,	احجار
kaxab, timber,	اخشاب	qalam, reedpen,	اقلام
marse, cord,	امراس	flabl, rope,	احبال
jeseð, body,	اجساد	qixr, husk,	اقشار
jism, substance, (3)	اجسام	bâb, door,	ابواب
jirm, body, bulk, (3)	اجرام	rieñ, wind,	ارياح

انهار ابهار اطراف اشيا اغصان اخبار اعدا اوقات

vth type, rijâl, رجال. Common with adjectives whose singular is of the form cebier, كبير.

rajol, man,	<i>pl.</i> رجال	belad, district,	<i>pl.</i> بلاد
celb, dog,	كلاب	flajar, stone,	حجار(ة)
bafl, mule,	بغال	bint, girl,	بنات
jebal, mountain,	جبال	flair, wall,	حياط

baṣṣr, sea,	<i>pl.</i> بحار	kaima, tent,	<i>pl.</i> خيام
siete, plate,	سيات	ḏieḇ, wolf,	ذياب
raraḇ, fresh date,	رطاب	ṡeub, garment,	ثياب
ṣaṣṣa, platter,	صاف		ṡiyâḇ for ṡiwâḇ.

cibâr, suẓâm, suṣâr, milâṣ, diyâr (*precincts*), nisê (*women*).

viith type, ʿomarâ, أَمْرًا, solemâ, عُلَمَاء (learned men).

wezier, vizier,	<i>pl.</i> وزرا	jêhil, ignorant,	<i>pl.</i> جهلا
weciel, deputy,	وكلا	sefieḥ, wanton,	سفها
sefier, ambassador,	سفرا	ʿesier, captive,	اسرا

raʿies, captain, chief, *pl.* roʿesê.

viiith type, cottêḇ, كُتَّاب; tojjâr, تُجَّار; especially from a participial adjective formed as تاجر كاتب (Mercantile or *Reduplicate Plural*). Thus, طُلاب, قُطَّاع, جُجَّال, حُكَّام.

viiith type, especially from singulars of the form مكان; zemân, *pl.* ezmina (Dactylic Plural).

mecên, place,	<i>pl.</i> امكنة	ḏau, a light,	<i>pl.</i> أضوبة
zemân, time,	ازمنة	lisên, tongue,	السنة
jenâṣ, wing,	أجاجة	ḥusân, horse,	أحسنه
metês, piece of } property, }	امتعة	ṣolâm, groom (lad, young man), }	اغلمة
samoud, pillar,	أعمدة	silâḥ, weapon,	اسلحة
libês, trowser,	البسة		

In a *surd* root transposition takes place; as, from Serier,

cradle, throne, *pl.* Esirra, for Esrira; Hilêl, crescent moon, *pl.* Ehilla for Ehlila.

ixth (False Dual). 1st with three strong radicals, less common. Golâm, lad, *pl.* Golmân, غُلَمَان; Bilâd, country, *pl.* Boldân, بُلدَان; Xarba, rod, stick, *pl.* Xorban, شَطَبَان. Niswân, women. 2nd with *hollow* root; Nâr, fire, *pl.* Nierân, نِيرَان.

söud, pole, stick, <i>pl.</i> suidân,	عِيدَان
sêq, leg, <i>pl.</i> sieqân,	سَيْقَان
flâyir, flair, wall, <i>pl.</i> fluitân,	حَيْطَان
kair, thread, <i>pl.</i> kierân (3),	خَيْطَان
xâle, a shawl, <i>pl.</i> شَيْلان or شَال	
xâbb, young man in prime, <i>pl.</i> xobbân,	
xabi, boy, <i>pl.</i> xobyân,	صَبِيَان

xth (Short Plural), Borce, pool, *pl.* Borec; Mediena, city, *pl.* modon.

emma, nation, <i>pl.</i> omam,	أُمَم
joθθa, carcase, <i>pl.</i> joθeθ	جِثْث
dobba, bear, <i>pl.</i> dobab,	دَبَب
qutra, cat, <i>pl.</i> qutar,	قَطَط
mille, sect, <i>pl.</i> milel,	مِلَل
qazên, cauldron, <i>pl.</i> qozon,	قُزُن
luflâf, counterpane, <i>pl.</i> lofllof,	
sefiena, ship, <i>pl.</i> sofon,	سُفُن

The learner may practise himself in Arabizing the nouns which here remain in European type.

§ 2. EXERCISES ON *OF*.

It was observed above that our *of* is often evaded in Arabic. In fact, we also can say, Love *to* one's country, A desire *after* riches, A hankering *for* food ; which supersede *of* by another preposition. This is done especially when the former of two nouns is a *verbal* substantive, of which the Arabs also take advantage. Examples :

El modâfasa san el seltana, the defence of the empire.

El wâjibêt el oula' sala el jonoud, the first duties of soldiers.

El akbâr san moqâbala, the news of a personal meeting.

Husêb san afsâlihôm, account of their doings.

Uñtiyâj ila kidmathê, need of her service.

Lozoumoh min el mawâsir, his need of the water-pipes.

El temettos bil hodou, the enjoyment of tranquillity.

Ana xâhid sala asmâliho, I am witness of his works.

El cefâya fil jonoud el bañrieya, the sufficiency of the marine troops.

Bil raçm san el amrâr, in spite of the rains.

Lâ makâfa min tejdied il fetn, (there is) not fear *of* the renewal of the uproar.

Talb qarâ min mablaç darâhim, a demand of a loan *of* a sum of money.

Oqqat sasel, an ounce of honey.

Milsaqat masdan, a spoon of metal.

Cies min el ñarier, a pouch of silk.

Soñöun bellaur, dishes of fine glass.

Uñda' tile el asdâd, one of those numbers.

Ceñier min açrâniho, many of its boughs.

Ana moxakkus li melieceti, I am a representative of my queen.
 Arbas mieya beit min xisri, four hundred stanzas of my poetry.
 Hie sala ahsen lâl min el râla, it is in the best state of repose.
 Damaxq cênet mañarr lil uḏturâb, Damascus was a focus of
 commotion.

Faemma xârat elân menzilan li selâm, wa mercezen lil
 hodou, yet it has become now an abode of peace, and
 a centre of tranquillity.

Jebal Lobnân hou manbas li xiqâq wa el fetn, Mount Lebanon
 is a fountain of division and sedition.

El sêsa saxara min el nehêr, the hour ten of the day.

Rajfa qawieya min zelzelet il ʿerḏ, a strong shock of earth-
 quake.

El xâyil jemiesoh min el akxâb, the quarter (is) all of it of
 wood (timbers).

Fie mecênain min jism el imrâa, in two places of the woman's
 body.

El qorb el ximâlieya min el corʿet el ʿerḏuiya, the north pole
 of the terrestrial globe.

Cên wâbil matar ʿems, there was a heavy shower of rain
 yesterday.

Jomhour wâfir min asyân el ʿehêli, an abundant concourse of
 the chief men of the population.

Ziyâdat fâyidat el xoll, the immensity of the advantage of
 peace.

Sorsat quxâr jinâyatoḥ, the swiftness of the punishment of
 his offence.

Min taraf jelâlet Imperâtor Numsê, on the part of the
 majesty of the Emperor of Austria.

§ 3. SMALL TALK, WITHOUT VERBS.

Min ein baçlac heâêc ? whence is that mule of thine ?

Houa min Ispânia, he is from Spain.

Baçli aîsen min ñumârec, my mule is better than thy ass.

Wa ñuxâni aîsen min baçlec, and my horse is better than thy mule.

Ñuxânoh cediex faqat, his horse is a gelding (hack) only.

Liç darb el cediex kair, for the road a hackney is good.

Sala 'l darb leis melieñ el ceflail, on the road a bloodhorse is not good.

El baçl melieñ liç sefar, a mule is good for travel.

El 'erâ raiyiba honâ jiddan, the soil is very good here.

'Erâ Haleb collohe mokyuba, the soil of Aleppo is all fertile.

Hie jaiyida, masloun ! it is excellent, no doubt !

Collohe sehile wa wâsisa honâ, all of it is level and wide here.

Honâ monêsiba liç rocoub, here it is suited for riding.

Walêcin honêlic wasura jiddan, yet yonder it is very rugged.

Ei nasam ; el jibâl sâliya, yes ; the mountains are high.

Fiç doroub ruin ceθier, in the roads is plentiful clay (mud).

El jémal leis monêsib liç suin, the camel is not suited to mud.

Melieñ el baçl sala'l jébal, the mule is good on the mountain.

Fiç sehl aîsen el jémal, on the plain better is the camel.

El jemal qawi wa mêcin, the camel is strong and stout.

Walêcin ajra' el ñuxân, yet swifter (is) the horse.

Masloun ! akfaf el kail, no doubt ! horses are lighter.

El biçâl fie bilâdi melieña, the mules in my country are good.

Biçâlecom arwal min biçâlina, your mules are taller than ours.

Nasam ; echar wa aqwa', yes ; bigger and stronger.

Robbama el Numâr sandacom cebier, possibly the ass with you is large.

Fie bilâdina el Namier sapiera, in our country the asses are small.

Bil Naqq! leisou Namier, bel jilâx, in truth! they are not asses, but donkeys.

El jaṣṣ sanied, motsub jiddan, the donkey is stubborn, very tiresome.

Ṣasb liḥ rocoub, wa bâtu, difficult for riding, and slow.

El biṣâl sandana ṣâliya, the mules with us are dear.

El baṣl aṣla' min el cediex, the mule is dearer than the hackney.

Bel min el Numân aiḍan, nay, even than the horse too.

Lâ! el celiail el 'exliey aṣla' bil ceḥier, no! the genuine bloodhorse is dearer by far.

Ein ibnec eḥ najjâr? where is thy son the carpenter?

Hou ṣâyib sanna min xehrain, he is absent from us for two months.

Hêḍih eḥ sêsa houa fie Baṣḍâd, (at) this hour (moment) he is in Bagdad.

Hel zeujetoh masoh honêc? is his wife with him there?

Lâ, bel collo sailetch honâ, no, but all his family is here.

E tile el bilâd aḥsen min bilâdina? is that country better than our country.

Îâlethe melieṣa, bil Naqq, its condition is good, in truth.

Leiset aḥsen min Îâletna fie colli xai', it is not better than our state in everything.

Coll el matjar honêlic auses minnoh sandana, all the trade yonder (is) wider than it (is) with us.

Tile el bilâd Îârra ceḥieran, that country is hot excessively.

Eḥ xams aḥarr minneche honâ, the sun is hotter than she is here.

El belda mel'âna min el çabar, the town is full of dust.
 Sand el enhêr el rief moθmir, along the rivers the country is
 fruitful.
 El donyâ sokna fil xaif, the world is hot in the summer.
 El floqoul qâflula min el flarr, the fields are parched by the
 heat.

§ 4. AT THE CLOSE OF A JOURNEY.

El donyâ moçayyima, the world (sky) is cloudy.
 Ôârat el rief, the wind has sprung up.
 Temtor, sala çanni, fil sêsa, it will rain, in my opinion, in
 a minute.
 Wâqis matar fil bosda, rain (is) falling in the distance.
 Wa iae ! jâyi salaina, and lo ! (it is) coming on us.
 Çalluiñ ! el matar zekâk (çazier), true ! the rain is profuse
 (copious).
 El flamd lillâh ! mâ hou xaqies, thank God ! it is not sleet.
 Oiyâbi mabloula, my clothes are wetted.
 Lecinni lest bardân ceθieran, yet I am not extremely cold.
 Hêae el matar hou dâfi, this rain is warm.
 Nadfa' (Netedaffa') basdoh (basdan), we shall get warm
 afterwards.
 Hel el kân basuid min honâ ? is the caravanserai far hence ?
 El mesêfe moqârib mielein, the distance is about two miles.
 El wassal samieq jiddan, the mire is very deep.
 Masloum ! cên wâbilan min matar, surely ! it was a torrent
 of rain.
 El'ên wâqita raxxa faqar, now (is) falling a drizzle only.
 E baçlec tesbân min el ruin, is thy mule wearied by the mud ?

Baqli mâ hou thébit jiddan, my mule is not very firm.

Cetifoh semiece ceθieran, his shoulder is too thick.

Qawâyimoh raqieqa bil çâya, his legs are delicate in extreme.

Dâbba miθl hêæe arda' min ßumâr, a beast like this is worse than an ass.

Walêcin ðahroh sarieð, yet his back is broad.

Hêhona çârat el çerð yêbise, here the ground is become dry.

Eð darb auses minnohe qablan, the road is wider than it (was) before.

Taiyib! eð dawâbb naxiera (nixâr), good! the beasts are in spirits.

Ehêh! naçul ila'l kân fið sêsa, ha! we shall reach the caravanserai quickly.

Qoddâmana nêç ceθieroun, before us are many people.

Collohom rêciboun, all of them riding.

Leisou jemieshom rijâl, they are not all men.

Honêlie niswân min basuid, yonder are women afar.

Eð niswân ecθar min eð rijâl, . . (are) more numerous than. . .

Sala çanni, hie qâfila, in my opinion it is a caravan (company of travellers).

ðêlie hejien abyað, that yonder is a white dromedary.

Min jomlathom jiðlâç ceθiera, among them are many donkeys.

Wa honêc rajolein sala jemal, and there, two men on a camel.

Selâm salaicom, peace (be) to you.

Wa salaicom eð selâm, and to you (be) peace.

Balâçna ila 'l menzil, we have reached the alighting place.

Hel menzöum el kân? is the caravanserai well arranged?

Oçbór daqieqa, fa nasrif, be patient a moment, then we (shall) know.

§ 5. AT THE CARAVANSERAI.

Cennis auḏati, sweep my chamber.

Leis xai^s honâ menzöum, not (any) thing here is well arranged.

Cennest el ^serḏuiya, yâ kawâja, I have swept the floor, sir.

El micnese menzousa, the broom (is) spoiled.

Firâxi leis naḏuif, my bed is not clean.

Ente nassên, yâ âki (âkoui) ! thou art sleepy, O my brother !

Lâ tatfi el nâr, do not put out the fire.

El nâr (*fem.*) inṭafat, is put out.

Bi weddina ṣadâ^s, we want dinner.

Oqsod sala'l diewân, sit on the sofa.

Ijlis janbi, sit by me.

Ijlis sand el sofrâ, sit at the table (tray of leather).

Jieb el ṣadâ^s, bring the dinner.

Ḥötr el rasâm sala'l sofrâ, put down the food on the table.

Nâwilni sicciena, hand me a knife.

Onâwiloh lec, hêhonâ, I hand it to thee,—here.

Etenâwaloh min yedec, I receive it from thy hand.

Hel oqaddim lec laḥme ? shall I present to thee a bit of meat ?

Lâzimni soteiya (siete : *Alep.*), I need (opus mihi) a plate.

Ein el siyât (*Alep.*) ? where are the plates ?

A sandac el ṣöflöun ? are the dishes with you ?

Collohe mas el secêcien, all of them with the knives.

Collohe cênet fie korji, all of them were in my saddle-bags.

Hêhona el ṣöfloun lâḏura, here (are) the dishes ready.

Coll xai^s qoddâmacom, everything (is) before you.

'Koa laḥme mas cisrat kobz, take . . . morsel of bread.

'Col min el rozz masan, eat (some) of the rice together.

Oried semne mar el kobz, I wish a (piece of) butter with the bread.

Sase toried el miln, perhaps you wish the salt.

Mâ e'col ceθier min el miln, I do not eat much of salt.

Aryab eļ zobd min eļ semn sandi, nicer is fresh butter than salt butter in my opinion.

Min kâturi aġsen el jobon, from my liking better (is) cheese.

Lêcin mâ texrab xai', but you do not drink (any) thing.

Cênet el jarra mel'âna, the urn was full.

Rouñ! jieb el bellaura, go! bring the decanter.

Fiehe limonâda raiyibe, in it (is) nice lemonade.

Lâ taklot fiehi mây, do not mix it in water.

Leiset ñölwa ceθieran, it is not sweet too much.

Xarâb el borteqân yosjibni aġsen, orange-wine (sherbet) pleases me better.

Melli qadañlui, fill my goblet.

Ce's xaġiera tecfieni ana, a small glass suffices *me*.

E toried te'col ezyad (zed, *Alg.*—cemân, *Syria*), wishest thou to eat more?

Astuini eļ xiqqat el 'okra', give me the other piece (half).

Bi weddi e'col xoqfa cemân (*Alep.*), I will eat a slice more.

Kalliḡ hêāih el cisra, finish this morsel.

Hêhona loqma raiyibe, here is a nice mouthful.

Estecθir bi kairec, I wish multiplication to your welfare (*i.e.* I thank you).

Ceθθer kairec! (God) multiply thy welfare!

Kalaḡna: xiel eļ sölöun, we have done: remove the dishes.

Hel toried texrab* *toton* (*Alep.*)? wishest thou to smoke tobacco? (tobaΔ).

* *Drink.*

San 'ianec, ana mâ axrab, by thy leave, I smoke not.

Mâ ašlōbb qalioun, I do not love a straight pipe (*Alep.*).

El narjiele taqtas saqli ašsen; lau cên kâruri, en axrab, the
cocoanut* hits my mind better; if it were my liking
that I smoke.

El iθnain farad xai^s sandi, the two (are but) one thing with me.

Robbama tešlobb qahwe au txây? possibly thou lovest coffee
or tea?

Lâ: oried el râša, I wish rest.

Meliē! ente testerieē, good! *thou* shalt take rest.

Našna naxrab el txây, *we* will drink tea.

Hel el mây sokn? is the water hot?

Astuini mowaiya sokna, give me a little water hot.

Adier bâlec, yaqli el mây, turn thy mind (that) the water boil.

Hêae el finjân şapier, this coffee-cup (is too) small.

Jieb râse: hiya echar, bring a cup (flat cup) (saucer): this
is bigger.

Hor txây bil cefâya, put in tea in sufficiency.

Ismeloh qawi, make it strong.

Mâ axrab txây min şair šalieb, I do not drink tea without
milk.

Kairieya, enna sandana šalieb, (it is) good luck that we have
milk.

Bel honâ qaimâq aššan, nay, here is clotted cream too.

Œair enna leis masui soccer Ingliez, only that I have not with
me English sugar.

Şase taqdir texraboh bila soccer? perhaps thou art able to
drink it without sugar?

* Alep.—*i.e.* The pipe in which the smoke passes through water in
a cocoanut shell.

Aradt exteri min soccer; fa, min qillet bakt, mâ
I wished (that) I buy some sugar; then, by ill luck, did not
baqiyat wala oqqa wâfluda sand el doccên.

remain not even a single ounce at the shop.

Mâ yaġörr, it does not hurt.

Mâ lêzim el soccer, not needful (is) sugar.

Melli el tâse, fill the cup.

Tefaġġal, wa ixrab, do favour, and drink.

Axcor faġlec wa jamielec, I thank thy favour and thy politeness.

Bila flalieb tari au qaxta, mâ yaxuġġ el txây,

Without fresh milk or cream, is not right the tea.

Lau cont talabt minni qahwe, toujad sandi qahwe

If thou hadst demanded coffee of me, is found with me coffee

min Mauka, el qahwet el flamrâ,

of Moka, the coffee the red.

Toxarrifni; lêcin aġabb liya el txây,

Thou honourest me; but more acceptable to me (is) tea.

Ġala kâturac, according to thy pleasure.

E toried el tâset el 'okra'? dost wish a second cup?

Lâ: wâfluda tecfieni (toceffieni), no: one suffices me.

Yaxuġġ, all is right.

§ 6. ON DESSERT.

Hel sandac xai^s liġ noql (*dessert*)?

Sandi anwâs xette' min el fawâcih,

I have kinds diverse of fruits.

Qoul, eix' min fawâcih flâġir ael waqt,

Say, what sort of fruits (is) ready this moment.

Hehonâ zebieb, wa belaf, wa leuz, wa tien, wa jeuz,
 Here raisins, dates, almonds, figs, walnuts,
 wa temarhindi, wa çairohe.
 tamarinds, and others than these.

El zebieb ^ʿecl raiyib, ahsen min el sunab sandi.
 Raisins (are) good eating, better than grapes (in my opinion).

Emma sandi sunab aiðan melieða.
 But with me grapes too (are) good.

Min ein texteri el sunab?
 Whence buyest thou grapes?

Lâ (Mâ) axteri qar; collohe min jonaineti.
 I buy not at all; all of them (are) from my little garden.

Çase texteri el temarhindi wa el belaf.
 Perhaps thou buyest the tamarinds and dates.

Haqq fie yedec; jonaineti jaiyida,
 (Thou art right) my garden (is) excellent,

Walêcin mâ yomein en tohsin coll el fawâcih fie
 But it is not possible that should succeed all fruits in
 mecên wâflud.
 one place.

Lasall tokrij kamr min el sunab.
 Haply thou elicitest wine from the grapes.

Lâ; ne^ʿcol el sunab, wa^ʿ illa noqaddidhe li zebieb.
 No; we eat the grapes, or else we dry them for raisins.

Jieb liy xowaiyat el zebieb.
 Give me a little raisins.

E roried te^ccol kobze mashe ?

Wilt eat bread with it ?

Oried ; fa axrab mowaiya basdoh.

I will ; and drink water after it.

Lâ ! bi fa^llec ! ente lest Moslim.

No ! by thy favour ! thou art not Mussulman.

E^l Nasâri leisou sayifien el kamr.

Christians are not abhorrrers of wine.

Ša^luif^l : fa minhom siccieroun.

True : then (some) of them are drunkards.

Min el fawâcih el ūölwa taqdir tesmal e^l dibs : fa hou ce
From sweet fruits thou canst make syrup (treacle) : and it is

mi^lli el sasel. Min el kobz wa e^l zebieb tesmal
like honey. From bread and raisins thou makest

fatöür melie^l. El kamr, wa ce^lê e^l nebie^l, leis monêsib
breakfast good. Wine, and so too the toddy, is not suitable

lil fatöür Wa mas hê^lê, el Fransêwieya fa
for breakfast. For all that, the French

yaxrabounoh bil fatöür çâliban.

drink it at breakfast prevalently.

Lâ towâkiani : celâmec leis ma^lbout : lecinnehom
Reprove me not : thy speech is not accurate : but they

yaxraboun el qahwe (*coffee*) çâliban.

Ah ! fie çair emcina teteçayyar el sâda.

different places is different the custom.

In teṭayyar taqs el donya, fa ḥālan teteṭayyar el ma'êcil.
If vary the climate, then instantly the victuals vary.

Fil ḥarr yosjibni el ḥalieb el ḥāmiz, wa fil bard el qahwe
In heat pleases me milk acid, in cold

bi ḥalieb sokn. Taiyib honâ ḥalieb el masz; emma
with milk hot. Nice here (is) milk of goats; but

aryab sandi ḥalieb el baqar.
nicer with me (is) milk of cows.

Δoqt ana marra(ten) ḥalieb el jâmous, wa fie kâturi hou
I tasted once milk of buffalo, and in my liking it is
elΔeΔ min cileihoma. Li coll waḥud Δauqoh el makroux.
nicer than both. To each one (is) his peculiar taste.

§ 7. TALK WITH A COOK ON CATERING.

A. Yâ Wanéss, lâzim-ni eiyâc. W. Yâ kawâja! eix' textehi?
John! I want thee. Sir! what dost thou wish?

A. Oried, en teji masui ila'l souq.
I will, that thou come with me to the market.

W. Bi weddac xai^s sase lil ṣadâ.
Thou wantest something perhaps for dinner.

A. Nasam: en texteri laḥm ṣanam.
Yes: that thou buy flesh (of) sheep.

W. Lâ, seiyyidi; mâ yaxuḥḥ lec.
No, sir (my lord); it will not be well for thee.

- A. Fa leix' hêæ mâ yaxuññ liya?
Then why will this not be well for me?
- W. Lañm karouf añsen : houa rakx.
Flesh of lamb is better : it is tender.
- A. Lêzimni aiñan lift wa jazer.
I need also turnips and carrots.
Çase fiñ souq kiñâr wa boqoul.
Perhaps in the market (are) greens and potherbs.
- W. Fie hêæ el'ên coll el koñâra çâliya. A. Mâ yañorr.
In the present season all greens are dear. It hurts not.
Ecθar mă yaxuir, el barn ye'koa qaliel.
Utmost that it may be, the belly takes (but) little.
- W. Çala çanni, nañna sâyizien ila jobon.
my notion, we (are) needing cheese.
- A. Hel youjad jobon fiñ souq ? (*is found* ?)
- W. Youjad honêc raiyib, rakies (*cheap*).
- A. Ente çaltân : colloma hou raiyib, xâr çâli.
Thou (art) mistaken : whatever is good, is dear.
Hel sandana xowaiya minnoh ?
Is with us a little of it?
- W. Mâ yabqa xai^z, illa qaliel.
Nothing remains, except little.
Lêzimni semn min xân (li'ejl) pilau.
I need butter for (*Alep.*) a rice-dish.
- A. E toriedoh min xânee ente ?
Wishest thou it on account of thyself?

W. Lâ, seiyadi: tesrif, fie hêae el fayl qouti
 No, my lord: thou knowest, in this season my food
 el rozz bi lâlieb faqar.
 (is) rice with milk only.

A. Fa'emma el rozz bi semn aîlan hou saix (*victual*) melieñ.

W. Sadaqt. Lêcin, wa'in tasâmi leis xai' leaiea jiddan,
 Thou art right. But even if my diet is not very nice,
 fa melieñ li qowweti wa moruññ.
 yet (it is) good for my strength wholesome.

Wa'emma cên celâmona fie lañm liñ sofratec.

But our talk was on (concerning) . . . thy table (tray).

Yomcin teslobb yaknie ?

It is possible you like a stew (ragout) ?

E lâ toried arboq xouraba ?

Dost thou not choose, I cook soup ?

A. Lâ tostuni meslouq ; bel el mexwiew
 Do not give me boiled (meat); nay, but roasted
 aîsen sandi.
 (is) better with me.

W. Sañuiñ, lâzimec kâruf. Eñ lân mâ yecoun
 Certainly, thou needest lamb. The mutton will not be
 raihib, laulâ tesloqoh. Wa ente, leix' toried teji
 nice, unless thou stew it. But why wilt thou come
 masui ? Aîsen, en exteri ana biçairec.
 with me ? (It is) better, that I buy without thee.

A. Ente waldec? Hel sandec folous?

Thou alone? Hast thou money?

W. Astuini xai² min folous: fa aḥott

Give me somewhat of money: then I will set down

sala waraqa, eix'ma (eiyoma) exteri.

on a paper, whatever I buy.

A. Yayuḥḥ. 'Koa el noqoud.

It will do. Take the cash.

§ 8. WITH MULETEERS ON A JOURNEY.

A. Heyâ, heyâ! qad talasat eḷ xams.

Ho! ho! already the sun has come out (up).

Ya baṣṣâlien, ḥammilou eḷ dawâb(b).

O muleteers, load (II.) the beasts.

Eḷ nehêr talas salaina. Qoumou! Li nerouḥ!

The day has risen upon us. Get up! Let us go!

Yâ el cesêle'! Leis licom xajâsa en teqoumou?

O ye lazy ones! Have ye not bravery to get up?

Tesâl, Youssef! li noḥammil ana wa ent.

Come, Joseph! let us load (the mules), I and you.

B. Iâe cên toried, ana oḥammil wa ente temsic eḷ dâbbe;

If thou choose, I (will) load and thou hold the beast;

waʿilla, ana amsiche, wa ente toḥammil.

or else, I will hold her, and thou shalt load.

- A. Lâ lâ! aḥsen en arbothe fil ʿibziem; ʾommi inna
No! better that I fasten her in the buckle; thereupon

noḥammil iḥnaina sewâ sewâ.

we (shall) load, we two together.

El aḥmâl ʾaḡiele, wala yaḡdir wâḥud waḥdoh sala' ʿen
The loads are heavy, nor is able one (man) alone for that

yaḥfaḥe. Ḥammil ente min jâniḇ, wa ʿana oḥammil
he lift them. Load thou from (one) side, and I (will) load

min el jâniḇ el ʿokra'. Fehemt xai' minni?

from the other side (f.). Hast thou at all understood me?

- B. Melieḥ! li naḥfas sala'l baḡala.—Yecfi.

Good! let us lift upon the mule.—It suffices.

- A. Lâ! irfas ezyad.

No! lift (it) more.

- B. Δel waḡt el rafâsa biḷ ziyâda.

This time the lifting (is) in excess.

- A. Warru, ḥatte' yecoun colloḥ sewa'.

Lower (it), until it shall be all of it even.

- B. Orboḥ min jâniḇec, wa aḥṭuini el ḥabl.

Tie from thy side, give me the rope.

- A. Melieḥ ḥeḥeḥê. B. 'Koaḥ!

Good in that way. Take it!

- A. Oḡbor xowaiya. Hêḥe ḡaṣuir. Mâ yecfi.

Wait a bit. This (is) (too) short. It does not suffice.

Ḥöll elleḥi rabartoh, wa tawwiloh.

Loosen (that) which thou hast tied, and lengthen it.

B. Melieñ ! Nâwílni eļ taraf. Imsic !
 Good ! Hand (III.) to me the end. Hold (it) !

A. Ana mēsicoh. Fiļ sēsa ñammil !
 I (am) holding it. Now (this moment) load !

B. Ana moñammil. Yâ, eix' hêae el mirbata ?
 I (am) loading. O, what (is) this fastening ?

Mâ ana qâdir añöll he. (Lest ana qâdir sala ñallihe.)
 I am not able to untie it.

A. Iqtashe bi mousi.
 Cut it with my clasp knife.

B. Lâlâ : yecoun kisêra ; fa basdoh mâ
 No : it would be a loss (a pity) ; then afterwards it is
 yeswa' xai^z. Añsen eļ yabr.
 worth nothing. Patience is better.

Wa ñallaitoh [ñalaltoh]. 'Koa el ñabl, wa xouf [onzor]
 And I have untied it. Take the rope, and see (look)

 imma hêae yecñec. A. Yecñi. Orbot melieñ,
 whether this suffices thee. Tie it well,

 wa irmi liya taraf el ñabl min teñt barn iļ dâbba.
 throw to me the end of the rope under belly of the beast.

B. Hêae hou eļ taraf. Imsícoh. A. Ana mēsicoh.
 This is the end. Hold it. I am holding it.

Xoddoh ecθar min jihtec. B. Yaruññ. Ircéb !
 Tighten it more thy side. All is right. Mount !*

* The verb means either Mount or Ride ; so, either Get on board a ship, or Make a voyage.

C. Kallieni amxi xowaiya, wa el baçla teroufi qoddâm.

Let me walk a bit, shall go in front.

B. Lâ! hêaih dâbbe, leis minhe xai^{*} meliefi:
(as for) this animal, there is nothing good from her:

terfis wa tercoi; wa iae herabat, mâ yomcin
she kicks and runs; if she has fled, not is possible

ilnâqohê. Lêzimec, imma terceb, au
overtaking her. You must either ride, or

temsiche dâyman bil lijâm. El iktiyâr saleic.
you hold her always by the bridle. The choice (is) on thee.

Sala kârurec.

According to thy liking.

C. Cên liya tesab ceθier: eļ rocoub ahsen.

Was to me fatigue much: riding (is) better.

Sêsudni min faħlec. B. B'ism Illâh! ircéb!

Assist me by thy favour.

D. Fa ana, bi weddi arceb waħdi.

As for me, (it is) in my wish to mount alone.

Imsic eļ dâbbe, li^{*}ella tehrib minni.

Hold the beast, lest she flee from me.

B. Racebt* meliefi: ente xâzur.

Thou hast mounted well: thou (art) clever.

D. Hel ana mâ qoltoħ lec?

B. Miel xowaiya sala kalf,

Did I not tell thee?

Lean a little backward,

* To mount without stirrups on to a travelling saddle is very difficult.

flatte' terceb aḥsen. Souq ila qoddâm.
that thou mayest ride better. Drive forward.

Ana mosêsud el ^sekâra', wa arjas ileic basdoh.

I (am) helping the others, I return to thee afterwards.

Rouḥ xowaiya xowaiya, sala sohuletéc. A. Rouḥ bil
Go (rowaidan) gently, at thy ease. in

sajl : xouc, xouc ! B. Collohom ḥammalou, wa
haste ! prick ! All of them have laden, and (are)

hom jāyien warâna. C. Ente tesabt ceḥieran.
coming behind us. art tired (hast toiled) too much.

B. Ah ! mâ hou xai^s hê^æ el xiqâ. Hê^æih hie yanâsatna.
is nothing this misery (toil). This is our trade (art).

A. El tesab leis fie hê^æih, lêcin fil molâqâyat il Ṣarab,
The fatigue is not in this, but in the meeting of the Arabs,

elle^æien auqât auqât yosarriyouna ; wa basḌ el
who times times strip us (naked) ; a part of the
kofarâ yozallimou salaina : hê^æ hou el tesab elle^æi
road-guards oppress us which

naḥn lesna motesawwidien salaihi.

we are not accustomed to.

Wa^semma, ^semr el tesmiel wa el flatt fa hou sehil salaina.
But the affair of loading and depositing is easy to us.

C. El hewa taiyib el-yeum. B. Taiyib, el ḥamd lillâh !
The air is nice to-day. praise to God !

A. Nasmel el-yeum ṯelâṯien miel.
We make to-day 30 miles.

D. Wa ceif bi weddicom tercebou rôul eļ nehêr ?
 how will you ride all the day?

A. Lâ ! qabl eļ ðöhr neñlörtt, ñatte' netesaxxa wa
 before noon we set down, until we sup and
 notsum eļ dawâbb, wa basdoh nosêfir min jadied,
 feed the beasts, afterwards we travel anew,
 wala neñlörtt illa qarieb min el leil.
 nor set down except near (to) the night.

D. El-yeum baraina : mâ ñammalna illa
 To-day we have been sluggish : we did not load except
 basd tolous il fajr.
 after coming forth of the dawn.

C. Lâ ! eļ nehêr mâ cên talas liļ sêsa.
 the day had not come forth yet.

A. Eļ ðau, elleñi qad ra^ʿeitoh, cên ðau el qamar :
 The light which already you perceived, moon
 ʿemma el fajr talas, basdama connâ ñammalna zemân.
 came forth, after that we had loaded (a long) time.

C. ʒadaqt. Lêcin ei hie sêsat eļ nehêr fie ðel waqt ?
 You are right. But what is the hour at this time ?

A. Bil ñaqq, yabqa ezyad (zod) ila'ļ ðohr sêstatein ðelâðe.
 In truth remains (*encore*) to noon two hours (or) three.

C. Lau cên sêsa wâñluda, lecên añsen el ñöloul honâ ;
 If it were one hour, verily were better unpacking here,
 iaccên hêñe el mauñus melieñ jiddan, wa fieh eļ ʒull
 since this place in it shade

wa el mây, wa el ñarab wa ñaxiex lil bahêyim.
 water, firewood, grass for the animals.

- A. Mâ yohimm : basdoh nolâqi çair mecên aîsen
 It imports not : afterwards we meet another place better
 minnoh. Xoucou, li najri fie hêac el bard.
 Prick ye ! let us run in this cold.

Basd el Dôhr textidd el sokouna. Fie waqtihi
 After noon the heat grows intense. Instantly
 nofettix lina mañall, nestigull wa
 we search out for us a place, in which we shade and rest
 nartêñ (VIII.) fiehi sêsa sêstatein.
 ourselves an hour (or) two hours.

- C. Masqoul. Salaic el ñöcm.
 A wise thing. On thee (rests) the decision.

- A. Hêhou el mauñus elleai qolt lec salaihi.
 Here is (matrañ) which I told thee of.

Aîsen min el auwal bi ceñier.
 (It is) better than the first by much.

Ana sârif hêac el tarieq melieñ (jaidan).
 I know this way well.

Cem marra maxait fie hêaih el sañlâri !
 How many times (roñt wa jiet) in these plains (deserts) !

Lau cên ñarrañt bâli sala 'l ñujâr,
 If I had (ñarart) set my mind upon the stones,
 le cont asrif coll wâñlud bi souratoh.
 verily I should know each one by its figure.

- C. Ein nañörr? (Ein nenzil?) A. Inzil hona,
Where set we down? (Where alight we?) Alight here,
teñt hêñih eñ xajara. Hie mozallala, wa eñ raml nâsum.
under this tree. It is shady, and the sand soft.
- C. Wa'amma honâ min ein ne'koa el ñatab lil marbak?
But here whence take we firewood for cookery?
- A. Yâ ente! hel tarlob lec fiñ yañrâ coll xai'
O thou! dost thou require in the desert
mañbout? eñ tabâka besiera hona, bila wajâq.
accurate? the cooking is simple here, without a stove.
- Ismel ñoqba (joura) fiñ raml, wa'illa 'koa lec
Make a hole in the sand, or else take for thee
ñajarain ñelâñe, wa reccib salaihe eñ tanjara,
two stones (or) three, and mount on them the stewpot,
wa axsul teñtehe min basar il jimâl il yâbis
and kindle beneath it (some) dung of camels dry,
elleai texoufoñ qoddâmec, wa fiñ sêsa yestewi
which (tenzoroh) thou seest . . instantly will be dressed
eñ rabiek, eiyouma yecoun morâdec tarbok.
the dish, whatever it may be thy will (that) thou cook.
- B. Sase toried eñ rozz? Hêñe sêhil. C. Einasam.
Perhaps thou wishest rice? This is easy. Yes.
Lâ tebrui. D. El c'karien mâ yarbokou xai'.
Be not slow. The others do not cook (any) thing.
- B. Ah! màñ ye'col jobon, wa màñ yê'col buyâl.
one eats cheese, another eats onions.

A. Hêhou! el mây çaliyân. C. Hott el rozz fil may.
Lo! the water is boiling. Put the rice water.

Naññu el çitâya. B. Leix' testesjil hêceΛê?
Set aside the cover. Why hastest thou so?

C. Morâdi arqod qalielan, li'enna mâ nimt
My wish (is that) I sleep a little, because I slept
xai^ç hêΛih el leile.
not at all this night.

B. Xouf! collohom qadd ^çecelou, wa hêΛe el sêsa hom
See! all of them already have eaten, and at present they
râqidien. Fie waqtihom yaqoumou wa yollammilou.
(are) sleeping. Presently they will rise and load.

C. Ente e fa mâ te^çcol ezyad xai^ç?
Dost not thou then eat something more?

B. Yeefi: axcor faΛlec.
It suffices: I thank thy favour.

C. Ana rayifi aψsil yedaiya; basdoh arqod honâ.
I am going to wash my two hands; afterwards I sleep here.

B. Sandama ente râqid, fa ana aψsil el ranjara wa el
While thou (art) sleeping, I wash the stewpot and the
söñöun, fa añlörthe fil saiba.
dishes, then I put them into the wallet.

C. Masloum, hêΛe el mecên raiyib.
Surely, this place is good.

Xomm el hewâ wa el riefi el léti tehobb salaina.
Smell the air and the wind which blows upon us.

§ 9. COPTIC FEAST.

M. Xouf, yâ Fanous, imma nâîir lina el çadâ.
See Stephanus whether ready dinner.

F. Coll xai^ç nâîur.

M. Ifrax el sofra wa mandielehê, wa jieb el rasâm.
Spread out table and its cloth, bring the food.
Fa ente, e mâ taçsil yedaic ?
dost not thou wash thy two hands ?

A. Ei nasam, açsilhê. (Yes, I wash them.)

M. Yâ Barras, jieb el raxt wa el ibrieq. Dawwirhê, nâtte'
O Peter, bring the basin jug. Carry them round until
coll man yoried yaçsil yedaih, fa yaçsilhe.
whoever wishes to wash his hands, may wash them.

Tesâl ila honâ, yâ qasies ! Iqteribou, jemiescom.
Come hither, O priest ! Approach all of you.

Wa ente, yâ râhib Simsân, e fa lâ (mâ) teteqaddam ?
monk Simeon, dost thou not advance ?

S. Lâ ! yâ seiyidna. Lâ to^çwâkiani, ana mâ
our lord. Do not reprove me, I (am) not
êcil semien.
eating fat (*gras*).

M. Ah ! leix' mâ qoltoh liya qablan ? Conna tabakna
why didst not tell it to me before ? We would have cooked
lec xai^ç min el semac. S. Lâlâ ! mâ yaîltêj.
fish. is not needed (VIII.).

M. Roufi, yâ Fânous; jieb lina sasel nafl wa zeitoun.

Go bring honey of bees olives.

Marflabâ bicom, yâ mosallimien. 'Colou wa ixrabou
Welcome to you, O doctors! Eat ye drink ye

bi kâturcom. El nehêr rawiel, wa (el flamd lillâh!)
at your liking. The day (is) long praise to God!

el °ecl ceθier.
the food (is) plentiful.

Hel te°col, yâ qasies, min el méxwiey?

Eatest thou, O priest, of the roasted?

G. Min mexwiey mefroum, fa°inna e°col.
hashed (minced) verily I eat.

M. Cobb, yâ mosallim Zeitoun! sala heaêc el yafn
Overturn (pour out), Doctor Olivier, upon that dish

min qars maflxiey, flêae el flalieb biθ toum.
of gourd stuffed, this milk with garlic.

Z. B°ism illâh! yâ seiyidi.

M. Jieb, yâ Barras min sand el senbousqiey,
Bring from the shop of the confectioner,

el kârout el maflxiey.
lamb stuffed.

B. Fânous râfl li ye°koah. S. Hêhou jâyi bihi.
Stephanos is gone to take it (get it). coming

M. Horroh fil wasar. N. Râyiflatoh meliefla.
Put down midst. Its odour

G. Wa el tohma ahsen. M. Hel ente tesrif tosmatoḥ?
the taste is better. Knowest thou its taste?

G. Lâ liḥ sêsa : lêcin ana ḥastebtoḥ ḥêceâê.
Not yet: but I computed it thus.

M. 'Koa, wa ḥouqoh! G. Ah! ḥaqqaten! ḥêae hou 'ecl el
Take taste it. verily! this is food
mosallimien. Yâ, eix' ḥalâwetoh!
of doctors. what its sweetness!

M. Eix' te'col, yâ mosallim Zeitoun?

Z. Ana fa e'col yâknie, e'col waraq-a-dâliya, e'col
I, why, I eat (ragout) leaf of vine,
senbouseq, wa min jomlat kairât, elleti tosruihe
patties (any) among good things, which thou givest
linâ biḥ ziyâda. M. Wa ente, yâ mosallim Ṣalieḥ?
us in excess. O Doctor Lacroix?

Ṣ. Ente, yâ seiyyidi, asrait liya farrouja, wa ana sâmil
hast given me a chicken, I (am) making
texrieḥ suḥâmiho. M. E fa tesrif sala 'l texrieḥ?
dissection of its bones. knowest about

Ṣ. Texrieḥ el laḥm el marbouk, fa ana sârifoh.
Dissection of meat cooked, why!

M. Li naxouf xarâratec fie texrieḥ ḥêae el kârouf.
Let us see thy cleverness in carving this lamb.

Ṣ. Lâ! ente ḥattait (ḥattart) yedec salaihi (hast put).

Cemmil xoplec wa farriqoh lil ðoyouf.

Complete thy work divide it to the guests.

M. Lâ! hêae hou wazuifa lil mosallim Nâsur.
 this is a function for Doctor Victor.

Yedaihi qawieya. (His two hands (are) strong.)

N. Bism illâh! 'koa ente! qasemtoh salaic.
 accept (this piece)! I have apportioned it to thee.

Z. Yâ hêaih el xoqfa! hêaa faqar yecfieni (yoceffieni)
 O this slice! suffices me

yeumain. N. Iae lec xai^s zêyid, iqsimoh mâs el qasies.
 two days. If thou hast superfluous, share it with.

Z. Masqoul! Bilñaqq hou leaiea, wa rosmatoh melieña.
 Wise (saying). In truth its taste

Mân, basd hêae al tasâm, ye^scol bâdinjân, tamâruin,
 Whó, after these viands, eats melongene, tomatoes,
 sunab, borteqân? G. Hêae colloh rieñ wa mowaiy.
 oranges? wind and water.

M. Wa el rozz, e mâ tellobboh? (dost thou not like it?)

G. Añlobb el coscosou; amma xouraba min el rozz, fa mâ
 tosjibni qar. M. Wa ceif el rozz bi ñalieb?

G. Yâ ^sakoui, jaiyid, iae cên bi misc wa sanbar kâm.
 excellent, if with musk ambergris raw.

M. Xouf hêae el râhib el mescien, râlu bil sasel wa el zeitoun.
 See this monk wretched, pleased with honey and olives.

S. Ya seiyadi, li eoll xai^s waqtoh (to everything its time).

Ṣandi, baṣḌ el auqât, tecfieni qarqouxa : amma, iæ
 With me, some times, dry crust (biscuit) but, if
 jāni xai^ʿ aḥsen (estesrif lec) lâ armieh lil cilâb.
 comes to me I confess I do not cast it to the dogs.

M. Wa el suḌâm (*bones*), e mâ termiehê ? S. El suḌâm hie
 qarâqiex el cilâb, wa esnâni mâ yaqdirou salaihê.
 the biscuits of dogs, my teeth are not competent.

M. Hel esnânec qâdirien sala'l baqlâwa ? S. Mâ asrif min
 strong (enough) for cheesecake. I know not for
 zemân : fa^ʿinna mâ jarrabtohom fie hêḏih el Ḥâje.
 (long) time : for I have not tried them in this affair.

M. Axouf fiḥ sêsa. Xiel (*Remove*), yâ Fânous, hêḏe colloḥ,
 wa jieb lina el baqlâwa. Eix' teqoul fie hêḏe ?

S. Hêḏe, fie zanni, aḥsen min el jobon.

M. Jarriboh. (Try it.) S. Yâ yâ ! colloḥ soccer wa lauz.

A. Haqqaten ! hêḏih el baqlâwa taiyiba.

Hel sameltomhê fiḥ dâr ? M. Yâh lâ ! El niswân e fa
 Did ye make them ? (Would) women
 yasrifou yasmilou hêḏe ? Tabbâk el sinjaq samelhê.
 know to make cook of the flag (regiment?).

N. Bil ḥaqq, sajieba ; jadiera biḥ sanâjiq.
 marvellous ; worthy of the flags.

Z. Lâ bodd, yerouḥ maṣrouf ceḥier fie samel miḥl hêḏe.
 No escape ! goes (vanishes) expense in making

M. Farxain ðelâðe bil eeðar. 'Col minhe.
Two *or* three piastres at most. Eat of them.

A. Yeefieni, fa 'eeelt eeðier. (I have eaten much.)

M. Tařsil yedaic. Batras! jieb el taxt wa el ibrieq mas
Thou shalt wash bason jug
eļ řâboun, li nařsil yedaina. Wa ente, Fânous! jieb
soap our hands. bring
lina el qahwe. F. Wa eļ masoun, e fa lâ ejieboh?
coffee. metal dish.

M. Kalli fawâeih eļ noqla wa el molebbesêt
Leave fruits dessert sugar-plums (sweetmeats)
wa qary el jobon el Afranji; wa jieboh. Lâcin lâ tokalli
cake cheese Yet do not leave
el barnak bila jarra, wala el qomqom bila sarqiey.
filtering stand nor (retort) without arrack.

N. Ana (aqoul lee ee ñaqq) bi eiðrat ma xarabt min
I from plenty (of) what I have drunk of
el saraqiey wa xarâb, baqiyat nâr fie misdati:
arrack sherbet, has remained fire stomach
fa el'ân morâdi en axrab mowaiya.
now my wish (is) a sup of water.

M. Lâ! kalli yejiebou lee qadañ min limonâda wa 'koA lee
let (them) goblet take
loqaimat selâða. Ya abouna Jarjes, e mâ tořanni
small mouthful salad. our father sing
lina xai' Ael waqt? (to us something now?)

G. Ya sei'idna, min ein toried yarlas el ʕaut, lemma
 whence come forth sound (*nomin.*) when
 el baṭṭn melʕân? Tesrif enna barmiel melʕan mâ
 belly (is) full? Knowest barrel full not
 yarunm xaiʕ. M. Lâlâ, hêʕe mâ yemnasae qar.
 tinkle hinders at all.

G. Fa li oçanni iʕen! B'ism illâh!
 Let me sing then!

§ 10. TWO TRADESMEN.

M. Ahah! e mâ teqoum? eix' hêʕe eļ nasas basd tolous uļ
 dost not arise? slumber out-coming
 xams? hel ente marʕa (*woman?*); ʕem rajol? (*or man?*)
 e mâ texouf eļ xams? qoum! aqoul lec.

N. Lâ towâkiani. Elbâriñ inni cont sand ʕabiebi
 Excuse me! The (day) past I was with my friend
 (ʕaduiqi, ʕâṭlubi). Ecelna, xarabna, fariñna wa
 qasadna sand eļ sofra (maʕida) ila' nuxf il leil. Fa
 we sat at the tray? (table) till midnight
 ʕana mâ jiet ilâ honâ, illa qarieb min el meʕʕena.
 I not came hither, except near the calling to prayer.

M. Melieñ jiddan. El bâriñ baraltom bi sebaḥ eļ xarâb,
 Very good. Yesterday ye idled by cause of drink

wa el yeum tebtalou bi sehab el naum. Bainama ente
 to-day ye idle sleep. While thou
 hêceae battâl, mânou yarmel xoſlec? mânou
 so an idler whó does thy business? whó
 yaſcom dêrac? e mâ lec mar^a wa aulâd? mânou
 governs thy house? a woman (*wife*).

yecsiehom? mânou yotsumhom? N. Ah! Rabbona
 clothes them? whó feeds them? our Lord

ceriem, wa hou el modabbir. Hel yomein yanse'
 (is) generous he is the director. can he forget

kalâyiſoh? M. E fa mâ qâl fil citêb il saziez :
 his creatures? Hath he not said in the book precious,

"Ismel, wa ana osêsudac?" N. Masqoul. Lêcin.
 Act and I will aid thee? Wisely said.

eix' asmel? Ana roul el esbous fiſ xoſl, wa tesabi biſ
 I, length of week business, my toil (is)

ziyâda. Oomm, e mâ esteſuqq en e^ako^a liya yeum, li
 in excess. do not I deserve to take for me a day,

aſraſ fieh wa e^acol wa axrab mas el aſſâb?

that I may rejoice in it . . . companions?

M. Sadaqt : xoſlec wa tesabec ceſier.

Thou art right: thy business and toil (is) too much.

Yâ mescien, ceif yomein taſbor sala hêae colloſh? Min
 O unhappy! how canst thou endure against all this? Of

el ſabâſ teqoum baſd tolouſ el xams: baſd ſaſl
 a morning thou risest after sunrise: after washing

el wejh wa el yedain, texrab el qahwe.

Basdoh, terouf lil lânout (doccên). (to the shop.)

Töulima teqsod honêc, texouf el nâs wa toyâlub
As long as thou sittest there, companiest

(mas)hom. Te[°]koa darâhim min hê[°]le wa min he[°]êc.

Wagt el lohr te[°]col wa texrab melieñ. Basd el
saxr teqloq wa teqfol el doccên; wa
afternoon fastenest and padlockest the shop

lemma yexoufouc [°]ehl dârec sala satebet il bâb,
when see thee thy household at threshold

yollur lec el ma[°]ida (sofra *Alep.*), salaihe el [°]ecl,
get ready table, upon it food,

kamse sitte jonous; te[°]col wa texrab mas jemâsatec [°]ecl
five six kinds thy company food

raiyebe, wa bil mehl. Wa[°]emma hê[°]le colloh tesab!
nice and at leisure. But all this (is) toil.

N. Ente tañlac salaiya. M. Lâ: bel etecellem bil ñaqq.

N. Ana sârif ennec tetecellem biñ ñañc. (speakest in ridicule.)

Lêcin asterif lec el ñaqq; hê[°]le el solouc elle[°]i ente qoltoh
I confess truth procedure.

æl waqt, inni moterawwad salaihi. Wa[°]emma, bima
verily, I *am* used to it. But when

etelâqa ana mas el axñâb, fa i[°]lêc innena ne[°]col, nexrab
I meet with comrades, then verily we eat, drink,
wa nenbâsir bi farañ aszam.

and relax ourselves with mighty joy.

M. Eix' hêæ el farañ el ašgam? qoum! wâñud yeste^ænec
 What is this mighty joy? Arise! some one awaits thee
 sala'l doccên, wa morâdoh(en) yaxteri minnec jouk.
 at the shop, his wish (is) to buy woollen cloth.
 Tesâl, cêlimoh. Come and talk to him.

N. Yasuññ. Yâ walad, jieb liya ñawâyiji.*
 It is right. Boy! bring me my clothes.

P. Eix' min ñawâyij? N. Astuini qamieja (qamieæa)
 What sort of clothes? Give me (camicia) a shirt
 nâqiya, wa qonbâz diemiey min dâkil iñ sandouq.
 clean gown *futaine* (dimity-fustian).

Šarwâli min jouk wa šadrieyati wa barnousi honâ sala'l
 My trousers my waistcoat hooded cloak
 ñabl. Ein eñ tarbaux wa eñ xâxe?
 rope. Where is the red cap and muslin (turban)?

P. Coll xai^æ [wâjid] ñâñur. Hêhona el jawârieb.
 Everything (ready). Here (are) stockings.
 E tarlob xai^æ šairahe? Dost thou demand anything else?

N. Astuini el ñuzêm, wa el jezm el jadedia.
 Give me belt boots new.

P. 'Koahe: wa houheæ mañrama. E testêj zod
 Take it: lo here a kerchief. Needest thou more
 (ezyad?) N. Lâ: jieb el ma^æ, li ašsil wejhi.

P. Fiñ sêsa. Yestênec eñ rajol. (The man awaits thee.)

* ñawâyij, *necessaries*, is used for one's *baggage*, also for *clothes*.

§ 11. CLOTHIER AND HIS CUSTOMER.

N. E mâ naxrab el qahwe, ana wa ente, qablama neroufi ?

M. Ah ! das neroufi bila xarb el qahwe. E mâ naxraboh fi doccên ? N. Yomcin. Lécin morâdi naxrab houâ.

M. Ana xarabtoh min el sabâfi : hel ente tellsobni xayiman ?

N. Roufi, 'koâ el miftêfi wa imxi qoddâm, li tettefi el doccên.

P. Ana râyifi. N. Wa nafina warâc. M. Ilbis qabâ-c.*
I (am) going. We behind thee. Put on thy robe.

N. Hel ilbis elléâi bil farwa ? M. Ceif lec flâje bil farwa ?
that which fur ? need of fur ?

El yeum, el sokouna ceñiere. 'Koâ lec hêâih el kafiefe.

N. Bism Illâh ! naroufi. P. Selâm salaic, ya seiyidi.

Q. Salaic el selâm. El têjir e fa marieð ? wa'illa xayib ?
Is the merchant sick ? or absent ?

P. Lâ ! hou hêâe jâyi warâya.
here he is, coming behind me.

Q. Ceif jâyi ? Ana qâsud honâ sala el qahwe fie istinzâroh
How coming ? I (am) sitting in expectation of him
min miqdar sêstein. Hel yettefi coll yeum hêceâe ?

P. Lâ. Râsoh, hêâih el leile, cên youjasoh xai'en ; sala
His head, last night, pained him somewhat

xân (min xân) hêâe, mâ jiena sala 'l sâda. Hou hêâe
jâyi. Ana e fa mâ qolt lec ?

* *De Braine.* Perhaps it is Algerine, in this sense.

N. Lâ towâkiani. Ana marieġ xai'en, wa raqadt li hêde el waqt. Q. Suġġlatee! lêcin yomcin, etsabtec biġ ziyâda.

Thy health! but possibly I tired thee.

N. Lâ! *biġ kilâf* (bel) ana hou ellêġi morsub salaic, wa'emma on the contrary, it is I that (am) tiresome to thee, but ente istênaitni zemân.

thou hast waited for me a (long) time.

Q. Ah! lâ ictirâġ minnoh; (mâ obâli). Ente tesrif, enna (there is) no concern; I do not mind. knowest, that suidi qarieb; wa morâdi e'kod minnêc jouk, bihi my festival (birthday) I wish to take with which asmel qabâ. N. Aġmar? wa'illa arjawân?

I (may) make. Red? or purple?

Q. Arjawân. N. Hou sandi. Ya sâli! jieb basrat jouk el It is with me. Ali! bring a strip of

arjawân. Eix' taqoul fie hêde el jouk? E mâ hou melieġ? Lau cên dort el mediena, mâ tolâqi miġlaho.

If you had gone round the city, you meet not its like.

Q. Melieh! qadd eix' eġ ġirâs? N. Bi sitte riyâlât. how much the ell? At six dollars.

Q. Eix' hêġe el celâm? teġsobni ġaxieman bi coll xai', What is this saying? countest me simpleton

ce'inna ana fie sômri mâ xoft jouk, illa hêġe? Wa as if I in my life never saw cloth but this?

hêġe el jouk bi sittet riyâlât eġ ġirâs!

N. Øemenoh hêcede, yâ seiyyidi. Iæ aradt té^ckoΛoh, 'koΛoh :
awemâ (*or not*) te^ccoΛoh ? kalliehi. Bil ñaqq, mâ tolâqi
fil mediena collihe jouk miθl hêæe. Söufoh (*its wool*)
miθl ñarier, wa launoh zêhi. Ah ! mă añsen el qabâ,
like silk its hue gay. how handsome the robe
elléti tesmalhe minnoh ! (which you will make of it.)

Q. Sañuiñ, el jouk melieñ ; lêcin eñ Øemen çâli.

N. Coll xai^c yañriz seumato. (See Boethor, Valoir.)
maintains ? its valuation (*claims, gets its price ?*)

Youjad fil bâzêr jouk bi riyâlain, wa youjad bi sitte riyâlât.

Q. Nasam : lâcin æêlic añsen min hêæe. . . . (better than.)

N. Saddiqni, aurâ min jouki hêæe.

Believe me, it is inferior to this *my* cloth.

Q. E toried te^ckoΛ lec kamse riyâlât ? (wilt thou take—)

N. Lâ kamse : li^cenni xaraitoh (ixteraitoh) bi ecθar.

Q. Mâ yañtêj totsub rouñlac, wala ana rouñlui. Akir
needs not, I tire thy spirit, nor I the end, last
el celâm, ostrui lec kamse riyâlât. Iæ cont toried,
'koΛ eñ darâhim. Incên mâ toried, fa ofettix liya
wâñlud çairac, yossufni bi ñâjeti.
some one other than thee, will aid me in my affair.

N. Sala kâturac. Ya tera' toñsin ^cemrec !

At thy pleasure. I hope, wilt well-manage.

Q. Leix' tesmel masya hêceæe ? bil ñaqq, ente tammâs.
Why actest with me thus ? In truth covetous.

N. Sase toried hedieya minni ; fa 'koa lec el jouk bila ðemen.
Perhaps a present the cloth without price.

Q. Lâ : bi darâhimi mâ tostuiini ieyâho ; fa ceif hêae hedieya ?
for my money thou givest it not ; is this a present ?

N. Bais hêae el jouk bi kamse riyâlât, e fa hou biļ darâhim ?
To sell this cloth for five dollars, is that for money ?

Sala dieni, ixteraïtoh ana fiļ zemân iļ sêbiq bi kamse
On my faith, I bought it myself in former time for five
riyâlât : walêcin li'enna ente zebouni, wa sabart salaiya
dollars, but because my customer, waitedst
hêceae min bocra, 'koaoh bi kamse wa nuxf.

Q. Sala ðimmeti mâ yeswa (*is not worth*) xai⁺ ecðar min el
kamse ; wa⁺emma ezied lec el nuxf.

N. Cem toried min el eârâs ? Q. Kamset eârâs. Qies melieñ.
How many ells wishest thou ? Measure (it).

N. Xouf ! inni qistohe temâma ; kamse. Iqtas, ya walad,
See ! I have measured it Cut, O boy !

honâ, wa urwiehe : wa jemies el ðemen hou sebsa
here, fold it : the whole of the price is
wa suxrien riyâl wa nuxf riyâle salaic liya, yâ seiyyidi.

Q. Taiyib ; fa 'koa el çoroux. N. Kâturac salaiya.

§ 12. WITH A TAILOR.

Q. Morâdi, en tofarsul wa tokayyir liya hêaih el jouka.
I wish you to cut out and sew for me this cloth.

Lêcin lêzim en teqieshê, wa tenzor imma yettefiq
But you must measure it, and look whether fits
miqdârhê li qâmeti. B. Cem min el eâros tejieb liyâ?
its size to my stature. How many ells bringest ?

Q. Arbas eâros. B. Sadaqt. 'Emma mâ yecfie qar.

Q. Qadd eix' tarlob fauq min hêae? How much... above this?

B. Asouz ezyad nuxf airâs. (I need more $\frac{1}{2}$ ell.)

Q. Wa sandi airâs cêmil (a whole ell). Oomm inna eix'
têkoa ente sala hêaih el ciswa? (for this garment).

B. Mâ aqdir arlob aqall min kamse wa arbasuin fuâla.
I cannot ask less than 5 and 40 silver.

Q. Saññ el 'emr; fa absaθ lec bi yed kâdimi el nuxf airâs el
All right I send my servant
nâqis. E toried o'weddi lec aiðan ciswati el satieqa,
deficient I hand to thee my old garment
lecei sala miðlihê tesmel el jadieda?

B. Lâ yañtêj: asrif qiyâsec: wa ofaxsul lec libs añsen min
Is not needed: thy measure: cut out a dress

hêae. Lêcin aqoulec: Fie sômri ana mâ kayyart
But I tell thee: In my life I never sewed

arkax minnoh. Wa el colfa,* e fa tostuihe liyâ? wa'illa
a cheaper than it. trimming(?) givest it? or

añlörthe min sandi, wa teroddhe liya basdoh.

shall I put it from my own, and thou repay it...?

* Additional materials,—*superfluity*.

Q. Wa eix' hêae el colfa zod (biḷ ziyâda)?

B. E mâ tesrif, ennoh minxân eḷ sejâf lâ bodd min ṭelêṭ
knowest not, that for the flounce, no escape from 3
easos atlas, bi ṣarxain eḷ airâs : hom sitte ṣoroux : fa
ells of satin, at 2 piastres an ell : six piastres :
eḷ ezrâr wa el qairân ṣarx : hêae sebṣa : wa el ḥarier
 buttons laces (loops), seven silk
robs ṣarx : iḍen, colloḥ sebṣa ṣoroux wa robs (7¼).

Q. Mâ kammant qar hêae el tekmien : wa'inni ḥasebt, en
I never estimated estimate : but I counted to
ostrui lee, masada el jouk, kamse wa arbasuin fuḏḏa,
give thee, beside the cloth, five forty
wa terodd liya el ciswe cêmile mocemmale.
you give back to me the garment complete, finished.

B. Lâ yomein. Fauq tesabi wa cirâya, fa hel astrui lee
Above my toil wages, I give thee
aiḏan sebṣa ṭemâniya ṣoroux? Ente mâ tazonnoh wala
also 7 or 8 piastres? Thou dost not think it, nor
toriedoh minni (wish it from me).

Q. Hel min el lêzim, en teslôrr eḷ sejâf? (to put the flounce).

B. Eiwa, lêzim : lâ bodd minnoh. Wa min farwa, fa cên
Yes, necessary : no escape from it. And of fur
aḥman minnoh min atlas, in ṣâr melieḥ wa jemiêl.
more costly of it than satin, if it were good.
Eix' toried minni, ya seiyidi.

Q. Añsen en teflörtt el arlas, wa ma qolt liya tewa (*just now*). Fa arodd lec el ðeman. (I will repay the cost.)

B. Ana bi kidmatec (*at thy service*). Wa mas el selâme.

§ 13. A STATIONER WITH A PAPER MERCHANT.

A. Selâm salaic, yâ kawâja ! (O sir!).

B. Salaic eñ selâm, ya seiyyidi eñ xeik ! (*sheikh*).

A. Sandac xai^s cêçit (waraq) ? B. Sandi.

A. Qadd eix' el corrâs ?

How much the (quire—De Br.)

B. Onzor el cêçit qablan, wa basdoh etecellem.

Look at the paper first, and afterwards I will speak.

A. Melieñ : ñull eñ xörri. B. Hêde hou el cêçit : e mâ
Good ! untie the bundle. This is the paper :

hou ñasen ? A. Masloum, jamiel : fa eix' sala el corrâs ?

B. Hott liya mieya wa saxara çoroux, wa 'koa lec ðelâða
wa sittien corrâs (110 *piastres*, 63 *quires*).

A. Mâ yaxuññ hêceae : bel li neterâbat awwalan sala coll
It is not well thus : but rather let us covenant first about each

rizma, ðomm basdoh etefeccer cêm wâñluda e^skod minhe.
packet, afterwards I will consider how many I take.

B. Sala kâturac : iæn, tostuini çarxain sala' el corrâs : fa
tejid saxara fie colli rizma (you will find 10 in . . .).

- A. Mâ yaſtemil : wa hou ʔudd ʔusêbec eʔ sêbiq, bil collieya.
It is inadmissible against thy former reckoning, entirely.
Sala zanni, ʔarx wâʔud ecθar minma testeʔuqq.
In my opinion, a single piastre (is) more than it deserves.
- B. Lâ : faʕemma mâ yokalliſni : bel ras mâloh ecθar min el
No : but it does not clear me cost price is more than the
ʔarx el wâʔud. Oʔsob ente, qadd eix tocellif
single piastre. Compute thyself, how much it cost
min Bendiſieya ila honâ.
from Venice to this place.
- A. Ente tasrif, fa ʕente testebir resmâlac : lêcin mâ salaiya,
knowest considerest : but it does not rest on me,
en etedâkal fie ʕemrec : ana el xâri. Iʔe aradt
that I meddle in thy affair: I(am) the buyer. If thou wish
tebies, fa bies liya. Iʔe lem toried, fa qoul liya :
“Yonsum Allâh !” Fa eʕkoʔ kamse rizem, fie coll
rizma saxara cerâries ; wa oʕtuic θemâniën ʔarx.
- B. Bil ʔaqq, ente mâ, sômrec, xoʔt cêʔit aʔsen min hêʔe.
- A. Mâ raʕeit aʔsen : yaʔluif : lêcin xoʔt ceθier miθloh. In
xaʕ ʔllâh, yeji liya eʔ nafs elleʔi jâ liya min ʔairoh.
- B. ʔKoʔ lec aiʔan kamse rizem. (take 5 packets more.)
- A. Lâ : hêʔe yecfi liya. Basdama estenʔis minnoh, wa yeji
liya el folous, eji lec marra ʕokraʕ. ʔel waqt mâ baqi
sandi darâhim bil cefâya. Lâ : wa dieni !
remains not . . . money . . . by my faith !

B. Mâ obâli. (Mâ salaiya. Mâ sala bâli.) aʕbor salaic.
I do not care. (It is not on my mind.) I wait for thee.

A. Fa cem xehr taʕbor? B. Aʕbor salaic xehrain.
how many months wilt wait? 2 months.

A. Eʕkoʔ, incên taʕbor sittet axhor. (if . . . 6 months.)

B. Sittet axhor! eix' min el celâm hou hêʔe?

A. Lêcin mâ okallix nefsi fie xehrain. Min ein 'ajieb el
But I do not clear myself in 2 months. Whence

ʕemanien riyâl el okra'? El mablaʕ mâ hou min el
the 80 other dollars? The sum is not (a matter) to be
mostehên. Lâlâ! Mâ yomcin; Aqall ma yecoun,
made light of. It cannot be; the least that. . .

arlob ʕelêʕ axhor. B. Ismas liya. Aqoul lec tarieq
eʕkar, aʕsen min hêʔe. Aqsir ma bainana, wa ente
another way, Apportion what is between us
toufieni el dain bil qosout. A. Fa ceif yaʕlaʕ bainana?
shall pay me instalments. shall it be settled

B. Aqoul lec. Ente yaʕlub doccên, wa mâ yeji lec el darâhim
master of a shop, comes money

dafsa wâʕluda, bel qalielan qalielan, sala qadar el bais
single stroke, little by little, according to sale

wa el xira'. Emma, li'en noshil salaina el tarieq,
and purchase. But, for that we may ease to us the way,

li naqsir el ʕemanien riyâl, ʕaqq el kamse rizem el
let us distribute the 80 dollars (due to) the 5 packets

thêniya, sala themâniya farx coll el jomsa: wa basd
 xehrain wa nuxf fa lâ yabqa liya sandec xai^c. El
 poroux el themânien el oula', fa tedfashe hêaih el sêsa.
 Eix' teqoul fie hêae? A. Melieñ.

§ 14. SPECIMEN OF PROSE WITH FEW VERBS.

Telt jins el 'ibl toujad naucân; cilê-homa
 Under the genus of Camels are found 2 kinds; each of the two
 ceriem el tabas, sazuim el nafs li soccên barrieyat
 generous in stamp, immense of utility, dwellers desert
 Afrieqieya, wa bilâd el Sarab wa pairahe min el bilâd elleti
 of Africa country Arabs others than it of districts which
 telt katt el Seratân. Fa e^cñad homa el Dohêmij, — wa
 under line Cancer. one of the two Bactrian Camel
 hou ðou senâmain. Fa el e^ckar el Jemal,—fa hou ðou
 two humps other Camel endowed with
 senâm wâflud, wa aszam qouwaten min el Dohêmij, wa
 one hump mightier in strength than
 ecθer wojoudan minnoh.
 more abundant in existence than he.

Wa lil Jemal ra^ss yaqier biñ nesebat ila suzm joθθetoh,
 camel has head small in proportion to great size carcass
 wa oanân qaxuirâtên, wa sönq rawiel, monñani. Wa
 two ears short neck long flexible.

irtifâsoh ila airwat senâmoh naflöu sitt aqdâm wa nusf.
elevation to top hump about six feet half.

Wa laun wabaroh, fie qorb min el senâm, qâtim; wa fie
hue shag in neighbourhood of dull, dim;

sê'ir jismoh, launoh ce'enna flömra kafiefe. Wa liho
rest body as if red light. he has

æenab tawiel wa manâsim mofartalla monxiqqa; walecinnehê
tail long pad-feet distended split and yet they (are)

çair monfâyula. Wa fie sêqoh toujad sitt söqad. Wa liho
not separated. his leg are found six knots.

misda kâmise, çair el misd el arbas, elleti hie li colli
a stomach fifth without stomachs four which are to every

flaiwân mojtirr. Wa hou sabour sala 'l sarx wa el jous,
animal ruminant. he is patient against thirst hunger

wa sala rafs el asbâ el ðeqiele seiran seriesan fie
lifting (carrying) packages heavy a march swift in

sefarât tawiele.

journeys long.

§ 15. NEWSPAPER EXTRACTS.

1. Qad zaherat flarieqa fil xehr il mâlu fie
Already appeared a conflagration in the month past in
Ezmier; wa biļ ruçm san mobâdarat il flöcouma li
Smyrna, and in spite of the hastening of the Government to
urfâihe, uflteraç bihe mi'ya wa kamsoun doccên wa
extinguish it, was burnt by it 100 and 50 shop and

basĀ maḥallēt. Wa ceḥēlic fiḥ xehr il
 several places (blocks of houses). And likewise in the month
 mâḏu qad ixteddat el sawâṣuf fie xotout
 past became intense the gales (storms) on the coasts of
 Rôdos; fa ḥehib bi ʿeṯ'rihê basĀ eḥ sefâyin.
 Rhodes; vanished in their track a portion of the ships.

2. Ṣaḥuifa fie Filadelfia axherat, naqlan
 A (newspaper) sheet in has published by transcript
 san morêsela waradat ileihe, ḥusêb
 from a correspondence (which) arrived to it a computation of
 eḥ ḥehib el leḥi karaj min Cêlifornia wa Austrâlia bi moddat
 the gold which came forth from the space of
 il saxar senien il ʿekiera: fa cên sebas miʿya milyaun franc.
 the ten years last and it was 7 100 million

3. El Matjar. Jamies el aynâf, wa el essâr
 Commerce. All descriptions (of articles), and the rates
 sala ḥâlihe, lem tofraḡ xaiʿen san el esbous
 according to their condition; did not differ at all from week
 ul mâḏu; wa lâsieyima woqouf el ḥarace bi sebab
 past especially the stoppage of movement (*is*) by cause
 il amrâr il ḡazierat, el leti hebarat fie hêḥe el esbous.
 of the rains copious which have fallen in this week.

4. Uslân. Narjou el basĀ min el moxtericien, el leḥien
 A notice. We entreat that part of the subscribers who
 lilʿên lem yadfasou ṯemen el jornâl san hêḥe el sâḥ,
 hitherto have not paid the price of the journal (*for*) this year,

en yobâdirou bi uivâl Δ êlic; li'ennoh qad fât el
 that they hasten to present it; because already is passed the
 waqt el mosayyan liḡ dafs.
 time appointed for paying.

5. Inna el vâpour el Fransêwi *Seyyid-Nous*, sarrafnâcom
 As to the steamboat French we informed you
 sannoh sêbiqan, enna sêḡuboh vâpour e^skar; li'enna
 concerning it formerly that (is) towing it (*nom.*) another because
^sêletoh cênet tesarralat. Θ omma fehemna min qabirânoh,
 its engine was disabled. Next we learned from its captain
 ennehom ṡallaḡlouhe, wa ṡâr bihi el cefâya liḡ
 that they have mended it, is become sufficiency (ability) for
 sefar. Fa sêfar nehêr eḡ sebet el mâḷu.
 the voyage. it set off the day of Saturday past.

6. Sêḡlat el ḡöboub motenaxxira jiddan, wa qad tasâlet
 Area (Market) grain(s) active (lively) very have risen
 essâr el ḡuntat il Muṡriey il tojjâriey min 32 ila 33 el
 the rates of wheat Egyptian mercantile from to
 ceile. El ḡarier qaliel, lecinnoh râyij:
 measure (tub). silk (is) scarce, but it (is) selling-fast
 el beladiy min 170 ila 190 el oqqa. El mânifâtoura, lem
 native ounce. manufacture did
 tezel essârhe motemessece, mas ennoh lem yezel el
 not cease its rates holding fast, although ceased not the (cargo)
 wârid mottâṡulan.
 arriving continuous (the arrival continued incessant).

7. Marsielia fie 4 Edâr. El zeit; xâr salaihi jomlet
 Marseilles on March. oil a number
 mabyourât, wa lâsieyima liî xâboun. El simsin motenaxxir
 of purchases especially for soap. sesame lively
 jiddan, wa inbâs minnoh jânib sazuim : wa qad tazâlet
 is sold extent (quantity) have risen
 essâroh. Fa hie bi susr 60.
 its rates. it (is) at rate

8. Janâb Adâbizêdeh xaras bi samel xarâcet
 His honour has begun to make a partnership
 cerkânet qazl, moqassem resmâlhe sala 500
 of a factory of spinning, being divided its capital over
 sehman, wa colli sehm 2000 qarxan. Wa ibteda²
 lots (shares) every lot piastres. was begun the
 ictitêb - el esmâ. Wa hêlih el xarâce lâ taqbal
 enrolment of the names. this partnership does not accept
 xariesan fair mostentun fie Damaxq. Wa el cerkâna tedour
 a partner except domiciled the factory is seeking
 sala el mây.
 after water.

9. Jelêlet melicet Ingilterra qad karabat fie Allemânia
 Majesty queen of England had betrothed in Germany
 uflda' binâthe li 'emier Hesse Darmstad; wa el Lôrd
 one of her daughters prince
 Palmerston flâlar li Bâries, wa isteqâm bihe arbas wa
 was present at Paris, (pop.) stayed there 4
 suxrien sêsa bi mollâdaθêt ceθiera.
 20 hours in interviews many.

10. Veniesia wa nawâfluihe qad woḏusat biḷ taḏṣuinât
 Venetia its precincts are placed fortifications
 il metiene, waʿin tecon lem tazher sala el Numsê
 substantial, although has not appeared to Austria
 hiʿyat ḥarb fie Itâlia.
 a case of war *against* Italy.

11. Sardienia ʿellafat jaixain, el wâḥud ittêjah li
 has made up two armies; the one fronts to
 nâḥuyat el Mincio bi riʿêset el jinerâl Marmora, wa el ṡêni li
 the side (frontier) headship general the second
 nâḥuyat el Bô bi riyêset Cialdini wa jinerâlain ʿairoh.
 the Po two generals beside him.
 Wa qad ʿomirat kamset saxara firqa min jonoud el moḥâfazat
 are under command 15 detachment troops National
 el ʿehlieya, biḷ tewejjoh ila marâciz moktelifa.
 Guard to front centres (sites) diverse.

12. Beirout. Mesê el kâmis el mâḷu, qad istedsaʾ Ḥaḍrat
 Evening of Thursday past invited (*nomin.*)
 xâḥub el daula Fouâd Bâxâ janâb maʿmourie
 owner? of lordship their honours (*accus.*) the legation
 wa qanâṣul jenerâlieyat el dowal il fakiema lil saxâ. Wa
 Consuls General of the Great Powers to supper.
 cênet waliema Ḥâfila. Qaḏouhe bi collî sorourⁱⁿ.
 banquet fully-attended. They ended it with all joy.

13. Wa qad sayyanat daulatoh nehêr el iḥnain
 appointed his lordship (*nom.*) (*accus.*) Monday

wa nehêr el *kamies* min collⁱ esbous li mowâjahet ro'ôsê el
 Thursday of every week to meet the chiefs of the
 milel wa asflâb el masâli^l wa el dasâwi. Wa se-yetexarra-
 sects men of business causes. they will be
 foun ledaihi min el sêsat il sêdise flatte' el sêsat il
 honoured (with interview) hour sixth until
 têsisa : wa yadkoloun bi moujib il noumerô el leti
 ninth they will enter by virtue of the *numero* which
 tostâ lihom sala el bâb.
 will be given to them at the door.

14. Risêle min Marsielia fie 28 el mâlû toslin enna el
 A dispatch from Marseilles of the past notifies that
 fier el sâmm fie Franse ittejih ila hedou min jihet
 general opinion France turns its eye to tranquillity in respect
 netiejet moqâbalet Varsouviâ : wa 'enna hêaih
 to the result of the personal meeting at Warsaw
 el moqâbala intehet fie 26 el xehr ; wa enna el uslânât el
 was ended VIII. of the month the notices
 siyêsieya mo'umina.
 political (are) confident.

15. El tejrieda el Fransêwieya fie Côtin Suin qad
 expedition French Cochîn China
 temellecet fie 13 Niesên sala mediena Mietou. Fa
 had possession on the 13th April of the city
 cênet lihe mercezen metienan.
 it (*the city*) was to it (*the expedition*) for a firm centre.

16. Qad cotib min mediena Londrà, enna el Lôrd Jôn
Had been written from city London,

Rousel, nâzur kârijieyat Ingilterra, qâl fie uñda' jilsêt
overseer of foreign affairs said in one of the sessions

majlis el sômoum, ennoh lâ yara', wala
of the Assembly of Commons that he does not see not even
min jihe wâñluda, kataran, yakxi minnoh sala el yölñ
from any side (any) danger from which he fears for the peace
el sâmm mas Ingilterra. Fa'inna lâ mesiele, sanhe
general with In fact (there is) no question from which
yomein en yenjim el katar.
it is possible that danger may arise.

17. Risêle min Corfou, uñda el jezêyir el sebs, aslanat

A dispatch one of the seven islands has notified

bi intixâb qutêl bain °ehêli el mediena
outburst combat between the families (population) of the city
wa sasêcir el moslâfazat il Ingliezieya; ðehib
and the soldiers of the guard (garrison) English; in which
bihi suxroun jeriefñan min el farieqain. Wa ðêlic fie 21 Eiyâr.
came off 20 wounded from the two parties. May.

18. El akbâr el °ekiera. Akbâr Tourien toslin, enna el
news last. News of Turin notify

jaix el Itâliâni woñus sala qadam il yölñ. Wa lâ raib
army is placed upon a footing of peace. no strife (*doubt*)
enna ðêlic daliel sala nieyat jelêlet il melic Victour
is a proof for the intention of the majesty of king

Samânou^tel sala dawâm il yölñ wa el selâm. Wa li hê^æ
 Emmanuel for continuance therefore
 irtêñat el efcâr min jihat ñarb fie Itâlia.
 gained repose (men's) thoughts in respect to war

19. Risêle min Tourin toslin, enna el Qônt Cêvour, nâgur
 kârijieyat Itâlia, qad waqas fie Eiyâr marieñan. Æomm
 foreign affairs fell in May sick. Next
 tewâradat el akbâr bi izdiyâd marñoh; ñatte'
 kept arriving news (*nom.*) with increase of his disease until
 akbarat risêle fie 6. Hazierân, ennoh qad teweffa' fie
 reported a letter (*nom.*) June departed in the
 sabâñ Æêlic el yeum.
 morning of that day.

20. Inna mausim el aqlâl jaiyid fie colli mecên.
 season (crop) produce (is) excellent in every place.
 Wa el ma^tmoul, enna essâr el ñunra se-tecoun bi rakâ
 the thing hoped (is) that rates of wheat will be in cheapness
 sazuim, lem tentezuroh bilâdona fl
 vast, which has not seen? our country (*nom.*) in
 senien il ^tekiera.
 the last years.

21. Ce Æêlic mausim el ñarier jaiyid: innama el xarâniq,
 So too the season of silk only? cocoons
 essârhe el^tên bi sain il nozoul; wa hie min susr 20 ila 23 el
 at present crisis of decline rate
 oqqa. Wa el ñarier el beladiey 210.
 ounce. native

22. Lâ yokfa', enna el Qônt Cêvour qad teweffa' fie 6
It is no secret, that Count departed life

Haazierân biġ sêsat iġ sêbisa min eġ ʕabâġ fie mediena Tourin.
June hour 7 morning

Wa li hêaġih el moʕuibat il mowʕellima qad istaʕraqat Italia
at this affliction painful is plunged

biʕesrihê bi aθwâb el ġudâd, el leaġ bihi xâreche
in entirety in garments of mourning wherein shares with her

baqyat eġ xosoub aġġan : liʕenna faqd (foqoud) hêaġe el
the rest of the peoples also because the loss of this great

sazuim qad ʕeθθar fie coll il qoloub; ġatte' inna asdâ
(man) has made a print on all hearts; so that verily the foes of

ittifâd Itâlia nefsehom aʕherou el ʕesef, bil ixtirêc
the union of Italy themselves displayed sorrow in partnership

mas benie' waranhom, sala faqd aġġic eġ xehim.
with the sons of their home at the loss of this energetic (man).

Elʕên yasrif ʕehl el sôʕr miqdâr
Now knows the people (*nom.*) of the age the scale (*accus.*)

faġloh wa semou himmetoh bi teqaddom
of his merit and loftiness of his purpose by the progress of

bilâdoh : faʕinna cênet aġcêroh el ʕekiera (wa hou sala
his country : and in fact were his last thoughts (while he (was)

firâx iġ nizêc) mottejihe li ʕalâġ bilâdoh wa
on the bed of agony) turned towards the good order of

ziyâdat nejâġuhe.
the increase of its prosperity.

23. Majlis Vienna qad ʿecced urâlet eļ
 Assembly of Vienna had confirmed prolongation of
 ʾölñ min jihat Itâlia : fa wejh asmâloh ila el uʾlâñât
 peace on the side of aspect of its deeds (is) to reforms
 il mâlieya, wa uʾlâñ kalal bilâd il Majâr.
 financial and the reform of disorder of the country Magyars.

24. Inna daulat Fransê qadd aqarrat bi masrifat
 dynasty of France has avowed its acquaintance* with
 memlecet Itâlia, cema axher lâlic ʾaʿluifat
 the kingdom of Italy, as has published (*acc.*) newspaper
 el Patrie wa el Mônitour. [* *i.e.* has recognized.]
 (*nom.*) of

25. El gazettet eļ resmieya fie Vienna axherat qarâra
 gazette official has published a statement
 min nâgur mâliyat eļ Nimse, yoslim enna fâyidat
 of the overseer of finance of Austria (which) notifies interest
 el qarʾ ul ʿehliey todfas min basd Niesên bi sômila(?) fuʾlûiya.
 of the national debt shall be paid after April in coin silver.

26. Binâʿan sala ʿemr ʾaʿlrat ʾâñub eļ nazârat il jaliele,
 In pursuance of the order of oversight august
 qad modd firs min sile iļ teleḡrâf ila serâyâ el
 is extended a branch wire of telegraph palace of
 maʿmouriyat il mosteqilla, liʿejl il mokâbara mas el
 the Commission plenipotentiary communication
 ʾöcöumet iļ senieya fie Damaxq bil mawâdd iļ resmieya.
 Government sublime on matters official.

27. E'flad sölemâ Prousia (Borussia) qad qaddam, basd el

One of the savans of Prussia has presented

baflaθ, ila jamsuyat el masârif fie Berlin, sadad
research to the Association of *Connaisances* the number

xosöub il cor'et il 'er'uiya. Fa qaddam el masdal,
of the people of the terrestrial globe. average(?)

el leai astrâ-h, bi milyâr wa mi'yetein wa ðemâniya wa
which he gave, 1000 million two hundred eight

ðemânien milyeunan. ðomma flaseb el anwâs el
eighty million. Then he computed the kinds (races)

insênieya bil inqisêm.

human separately.

28. Uslân. Noslin ila' el jomhour, enna el kawâjâ

A notice. We notify to the public the monsieur

ʕabd Allâh Hasoun el bâris fie fenn il taxwier bil
who excels in the art of delineating with

yed, wa el monfârid bil ittiqân hêaih el ʕanâsa bi hêaih
the hand the unique in the perfection of this profession

el bilâd,—mostesudd li samal collî matloub yoqaddam

(is) ready to perform every demand (which) is presented

liho min el taxâwier il maktelifa. Wa ce âêlic, youjad
to him of drawings (paintings) diverse. So too, is found

ʕandoh, testt el talab, sudda min el taxâwier il lêzima lil
under demand a number of drawings necessary

cenêyis wa lil boyout. Wa hou, ʕada ʕan ittiqân

churches houses. besides the perfection of his

ṣanâsatoh, yabies bi suṣṣ rakuiṣ. Fa man arâd bi talab
workmanship sells at a rate cheap. whoever wishes to demand
minnoh xai'en, li yaṣṣur ila mecteb
of him (any) thing let him present himself at the office
ṣaṣṣifatna.
of our paper.

29. Harieqat Tooley Street, el leti naxiyat fie Londra fie
The conflagration of which arose

22 Hazierân, cênet lem tezel motewâṣala(ten) li ḥadd 1
June did not cease continuing to the limit of 1st
Temouz fie ma bain arbasat eswâq, ḥaiḥoma* cênet ibtedat.
July between four streets, where it had begun.

30. Marsielia fie 6 Temouz. Lâ axṣâl sala el Harier. El
Marseilles on 6 July. No dealings in silk.

qarḏ el soḥmâniey 77.
Ottoman loan

31. Inna ḥaḏrat ṣâṣub-el daula Dâoud Bâxâ, leilet el
arbasâ il mâḏuya, ejâb iltimês el kawâjâ Jarjis Madwar,
Wednesday accepted the entreaty of Mr. Georgius
fa xarraf menziloh lil saxâ. Wa cênat leile zêhiya bil
honoured his dwelling supper. a night gay with
anwâr wa êlêt eḥ tarab: fa qaḏat daulatoh
lights instruments of emotion ended (it) his lordship (*nom.*)

* Ḥaiḥoma, *wherever*, is classical; but ḥaiḥ, *where*. Catafago gives
ḥaiḥoma, *where*, which seems to be common, but less correct.

mesroua(ten) bi ma teqaddam lihe min el kadâmât.
delighted with what was presented to (it) of services.

32. Inna el zienat el leti yârat fil Istênat el Salieya, bi
As to adornment which was in Sublime Place, on
foryat el jolous el sesuid el homâyouniey, cênat
occasion of the sitting (on throne) happy imperial, it was
sala pâya ma yecoun min el behjat, el leti azherathe
extremity of what may be of delight displayed
jemies el °ehêli min el milel il mokterifa fie jamies xawâris
all the families of the sects diverse in all the roads
el Istêna wa mañallâthe wa nawâñuihe dâkilan wa kârijan;
places precincts within without
ñatte' cên ranien el afrâñ wa el sorour yowâsul el °efâq
so that echo (tinkle) of joys delight reached horizon
mokbiran bi afrâñ el °ommat, el leti lem yecon naus min
declaring joys nation, which there was no kind of
meserrât, illa wa azheratoñ bi ibtihêj sazuim.
joyfulness, but it displayed it with mighty glee.

33. Nehêr el e°ñad fie 7 Temouz, qad ja° ñaḏrat yâñub el
The day of Sunday July came
daula Qaburân Bâxa ila menzil ñaḏrat sefier daulat
Gate-holder Chief lodging ambassador
Ingilterra el fakiema, Sir Henry Bulwer; (el leai usterâh
mighty (on whom supervened
marḏ lêzemoh el firâx;) lecei yeftâqid
illness (which) caused him to keep his bed) to inquire after

aḥwâl suḥḥatoh min ladon ḥaḍrat il ḥēt il xâhēnieyat il
the state health on the part of personage regal

jeliela. Ḥemma ḥaḍrat eḥ sefier fa cēn mamnounan jiddan li
august. But ambassador obliged at

ḥēae el iltifât il sazuim; wa terejja ḥaḍrat ṣâḥub eḥ daula
attention besought

Qaburân Bâxâ, en yoqaddim texeccorâtoḥ wa mamnounieyatoh
present his thanks obligation

ila jâḥib il sarx il molouciey; cema rawâḥ morâsil
to the side of throne royal as narrated it a correspondent
min el Istēnat il Ḥalieya ila jornâl Ezmier.
from Sublime Place to journal Smyrna.

34. Aḥwâl Ameriece lem tezel bil irtibêc il sazuim
Circumstances of continued in entanglement vast
min jîhet il ḥarb bain el janoub wa eḥ ximâl. Wa lilḥēn
in respect to the war south north. hitherto
lem yeterajjaḥ eḥ naṣr li eḥḥad, wa leis siwa' el
did not preponderate victory there is nothing *but*
aḥrâr el jesiema lil farieqain, el leti laḥaq teḥḥieroḥe
huge losses two parties of which has reached the impress
bi ecḥar aqsēm el corḥe, li sebaḥ taṣṭuil il
to most parts of the globe by reason of the disabling of the
matêjir il motesalliqa mas tile el bilâd.
commerces connected with that country.

35. Maḥlâcim Ingliezieya. Inna el ḥumâr, lâ yejib
Courts of Justice English. As for the ass, not behoves

en naθqol salaihi ecθar min el insên. Wa liâêlic, teñarracet
that we load on him more than therefore wàs stirred

ƣairat el tabatuiya Clark fie e^ƣñad eswâq Londrà,
the zeal of the policeman in one of the streets of

ñaiθoma nazar ñumâran mescienan, yañmil fauq
(ñaiθ, *where*) he saw an ass wretched (who) carries above his

râqatoñ ñumlan θeqielan. Wa mas hêae, fa cên ƣâñuboh
strength load heavy. in spite of his owner

(el mosemma' William Abbot) sêciban sala hêae el ñaiwân
named pouring on this animal

el mescien wâbilan min el ðarb iñ xadied sala ra^ƣsoh wa
wretched a shower of beating violent on head

suðâmoh wa janboh wa jamies jawâriñ jessedoh; ñatte' cên el
bones side all limbs of body until

dam^ƣ yesiel minnoh min collⁱ mecên. Fa elqa' el qabð sala
blood streams place. he laid arrest

ƣâñuboh Abbot; θomma meθθeloh ƣemâm el qâñu.
his owner ; then submitted him in presence of magistrate.

Fa se^ƣeloh qâyilan :
he asked him saying :

(Qâñu.) “Li mâae ƣeaeit hêae el ñaiwân ?”
Why hast thou ill-used this animal ?

(Abbot.) “Ceif tosemmi hêae ñaiwânan ? wa hou
How dost thou name this an animal ? and he is

ñumâr ; lâ ecθar.

an ass ; no more.

Q. "Wa azönn, enna el ecθar tewaññoxan min el iθnain,
 I think, that the greater in brutality of the two
 leis hou el ñumâr. Wa lêcin li mâæe aujasteho bi hêæe
 is not the ass. but why hast thou pained him on this
 el miqdâr? Fa hêl bi hêlih el wâsira yamxi ecθar?"
 scale? Will he by this means walk more?

A. "Lâ! bel biñ Æudd, cên yanâm. Wa lêcin ana
 No: on the contrary, he went to sleep. Yet I did
 mâ aujastoh."
 not pain him.

Q. "Ente Æarabteho sala ra'soh wa sala suñâmoh,
 Thou didst beat him on his head and bones
 ñatte sêl eñ dam^s min jirâñoh."
 until streamed his wounds.

A. "Ah bâh! hêæe leis bi xai^s sala el ñumâr. Fa 'inni
 Ah bâh! this is nothing In fact I (am)
 maujous ecθar minnoh; li'enna imrâti waledat,
 pained more than he; for my wife has given birth
 we lem tasod taqdir en tasmel samelan, mas enni
 has not been longer able to do work although I (am)
 bi çâyat il uñtiyâj ila kidmethe."
 in extreme need of her service.

Huinaiañin teqaddam eñ Æabaruiya, wa qâl:
 Just then came forward the policeman, and said:

"Yâ moulâ'i! inna el ñumâr, qaddamtoh
 master, as for the ass, I have presented him (brought

ila bâb il mašcema. Fa ʿin aradt en tefṣayoh,
 him) to the door of the Court. if thou wish to examine him,
 goum bina, li nanzor bi eiy ṣâlê hou." Wa lil ṣâl
 get up with us, that we see in what state he (is). instantly
 karaj el qâḏu Cenouces, mas cêtim sirrihi wa colli
 went out the cadî Knox? with his secretary

mowazgufeihî li ziyârat il ṣumâr il mescien, el leai cên
 his functionaries to visit the wretched ass, who was
 bil jehd yestaruṣ el woqouf sala qawâyimoh. Wa ṣuinima
 scarcely able to stand on his legs. as soon as

rajasöu li mecênihom, qâl el qâḏu ila el moxtéci
 they returned to their place the (man) complained

salaihi: "Ente waṣṣx: fa ʿinnec bi colli qasêwa wa
 against: Thou (art) a brute, thou cruelty

ṣaḏab ḏarabt hêae el ṣaiwân el mescien. Fa aṣcom
 violence didst beat I judge

saleic bil sijn xehran: wa eteʿessêf li ceuni
 against thee with prison for a month I regret at my being

lem aqdir ejid lèc quxâran aszam."

unable to find a punishment greater.

Fa karaj el maṣcoum salaihi; wa hou yaqoul
 went out the (man) judged against he says

motemarmiran; "El ṣumâr mâ hou xaiʿ: wa mas hêae, fa
 grumbling is nothing for all that,

ʿinni qad ḏarabt imrâti èṣṣar; wa lem yoṣcêm

I have beaten my wife no(thing) was judged

salaiya, illa bi ðemâniyat eiyâm fil sijn.”
 against me, except with eight days in prison.

36. Yoqâl, enna el Ab el Moqaddas qad nâl suññatoh
 . It is said, Father Holy has obtained his health
 el temma, wa mozmis en yollâfuz sala siyâsetho, el leti
 complete he is hastening to attend to his administration
 etbashe(?) li ñadd el'ên.
 to the limit of now.

37. Inna ñaïrat ðâñlub el sesâda ðorya Bâxâ, motexarriř
 his honour, lord of felicity, ruler, rector
 el Qods el xarief, qad qaddam li kidmat il
 of Jerusalem the noble, has presented to the service of the
 jonoud il xâhênieya baïlain wa jawâdain; wa
 troops regal two mules two steeds (chargers)
 qob(b)ilet taqdimetoh hêlih bi colli mañzouguiy.
 was accepted his present happiness.

38. Inna ñaïrat ðâñlub el daula wâli Ezmier, qad
 governor of Smyrna
 manas tabâsat řaznat Armenieya, zaharat bil
 has hindered printing poem? (which) appeared
 moddat il 'ekiera bi tile el mediena, b'ism "El Zèhra"
 space of time latest in that city, with name
 li'enna cênet robisat bi doun istie'ân au rokya min el
 it was printed without asking leave or permission
 ñocouma.
 government.

39. Nehêr el ê^ʿlād fie 11 Ab, sand el sêsat il θêmina illa
 Sunday August hour 8th all but

kamse daqâyiq, lādaθat fie Ezmier rajfa qawieya min
 5 minutes occurred Smyrna shock strong

zelzelet il ^ʿerĀ.

quake earth.

40. Cotib min Eidien el celâm el^ʿêti:—Inna el eθmâr
 Was written discourse following fruits (crop)

el tien tesqut min el aṣṣân dâyman: wa qad qiel, enna nurf
 figs drop boughs always it was said half

el maṣṣoul qad aḥib bi hêlih el wâsita; wa enna, el lei
 crop is gone means that what

baqi, radi jiddan; wa coll hêle, min el marĀ el lei
 remained, bad (is) from the disease

istaṭwaz sala hêlih el eθmâr.

has taken possession of this crop.

41. El simsim wa el qorn bi lāle jaiyida fil waqt
 sesame cotton (are) in excellent condition

il lāḏur: innema rieṣ el ximâl, el lei hebb bi hêle el
 present only wind north has blown

esbous, qad aḏarr jiddan biṣ zeitoun, wa ceser ceθieran min
 week has hurt olives has broken much

aṣṣânoh. (*his boughs?*)

42. El ḥarr xadied jiddan, ḥatte' ^ʿinnoh lâ yotâq; wa
 heat intense so that even it is intolerable

zelêzil el ʿerḏ motewâxule. Wa qad axsarna bi ðemâniya
 quakes of earth continuous we have felt eight

rajfêṭ bi moddat sêṣât qaliele.
 shocks space of hours few.

43. Sêṣat el ḥôboub motelassenat el aḥwâl. El
 Area (Market) of grain (is) improved

mânifâtoura lem tezel motenaxxura: waʿemma mâl el
 manufactures lively, active goods of the

qabbân, fa aqall ḥarace minhe
 large* scales, less movement of them. * Heavy goods.

44. Jelâlet el Imperarôur Napôliôn qad tewejjah min
 Majesty has turned his face (*set off*)

Pâries ila Viexi fie Fransê; wa qâbaletoh el ʿehêli bi
 Paris Vichy confronted him the people

ibtihêj sazuim.
 delight.

45. Akbâr Itâlia el janoubieya toṣlin bi qalâqil jadieda;
 News southern inform disturbances new

wa enna el jinerâl Cialdieni noṣub qâyidan li jaix il
 that general is appointed leader army of the

janoub: wa yeteʿemmeloun enna ḥôḥouroh fie Nâpoli
 south they consider (*expect*) his presence in Naples

se-yohemmid el hiyâj.
 will quell the uproar.

46. Lem yezel el uḏturâb motemeccinan fie aqtâr
 Did not cease commotion growing strong regions

Ameriece; wa lem tezel el narb el 'ehlieya toheddid el
 of America war domestic threatens
 jamies min el farieqain.
 whole two parties.

47. Inna sōmdat bilād el Majār qaddamat li jelâlet Im-
 (*Diet*) of Hungary presented to Majesty
 perâtour il Numsê el sarġ el moteġammin terallobât
 Austria address containing demands
 bilâdihom: wa ausadathom jelâletoḥ bi ustâ el jawâb
 of their promised them to give answer
 sala* mă, bihi şâliŋ el memlece wa kair eġ xasb el
 according to the interest kingdom good plebs
 sōmoumiej. * According to that wherein (is) the interest, etc.
 common.

48. Yoqâl enna el nōcoumat el Fransêwieya qad ustemadat
 It is said that government has resolved
 en toxayyid mienâ sascerieya b'izê jezierat el Dirli,—asni,
 to establish a harbour military opposite island I mean
 ma-bain Brest wa Xerborj,—mas samel maidân fesieŋ,
 between besides making area spacious
 yomeinoh en yesêş arbasuin 'elf jondiej.
 which may possibly contain 40,000 soldiers.

49. Yelouŋ ennoḥ şâr el ustumâd sala narb Mousiou
 It is evident the resolve to appoint Monsieur
 Bandieni sefieran fauq el sâda, wa mostemidan mofawwaġan,
 ambassador beyond custom trustee entrusted

li daulat Fransê b'izê memlecet Itâliâ el jadieda; wa
to govern^t *coram* kingdom new

Mousiou Bicêrâ sefieran li Itâliâ fie Fransê.

50. Inna *ṣuḥḥat* janâb sefier daulat Ingilterra b'izê
health of the Sire Ambassador of *coram*
el bâb il sâli qad ittejehet liḥ teqaddom; wa yoqâl,
Porte High has faced round towards* advancing
ennoh se-yeḥheb li taḡyier il hewâ li'ejl nawâl
that he will depart to change the air for the sake of attaining
ṣuḥḥatoh eḷ tēmma.
his health complete. * Has taken a turn for the better.

51. E'ḥad vâpourât el Messêjerie el Fransêwieya, el
One of steamboats Messagerie
mosemma' Prouisien [bi Rawiesien?] cên montazaran min Souria
named Perousine? was expected from Syria
mona nehêr il iḥnain el mâḷu. Wa miesâdoh, en
ever since Monday last. its promise (of time) (was)
yeḥheb ḥêni yeum ila Marsieliâ; wa lil'ên lem yaṣul.
that it go 2nd day to hitherto it has not arrived.
Wa ḍêlic, li ḥâdiḥa jarat fie 'êletoh, fa
that (was), for an accident (which) happened in its engine
'ekkaratoh fie Rôdos. Wa'emma xaḥnoh, fa qad jâ' bihi
retarded it at Rhodes. But its cargo, came with it
el vâpour eḷ Rousi, el mosemma' Xersonês.
the Russian steamer, named Chersonese.

52. Nawâflu Tesêlia motemettisa bil hedou
 Borders (Tracts) of Thessaly (are) enjoying repose
 wa el râflât el têmma, bi himme wa sunâyat flaḡrat ṡâflub
 rest complete, care providence owner of
 el daula wa el behê Tâyb Bâxa.
 lordship brilliancy

53. Jelêlet melic el Swied, basd ziyâretoh Pâries, qad zêr
 Majesty Sweden, after his visiting Paris had visited
 mediena Londrâ, wa dosa' lil saxâ sand ṡâflub el semou, el
 was asked to supper highness
 Lôrđ Palmerston.

54. Xâsat el akbâr san moqâbala(tin) se-taḡsal
 Is diffused the news of a confronting,* *which* shall happen
 fie mabain jelêlet Imperâtöur Napôliôn, wa jelêlet melicet
 between his Majesty the Emperor queen
 Ispâniâ. * A personal meeting.

55. Gazettet Bombây fie 27 Temouz aslanat, bi^eenna el
 hewa el aṡfar qad fetec bi maqârasât mokterife fil Hind.
 air yellow (*cholera*) had attacked districts divers in India.

56. Yoqâl enna leis ittifâq bain ḡabâr ul sumârat il
 It is said, that is no concord officers fleet
 Fransêwieya wa ḡabâr ul sumârat il Ingliezieya; li^eenna el
 Fransêwiyien yoriedoun en yecounou wâḡdohom el Moḡâmien
 the French wish to be alone they Protectors
 san jeziera Madaqasqâr b'isrihê.
 of island collectively.

57. Qad ßadaθat zelzele sazuima fie Antiegou fie Ameriecê :
 fa hodimat hêaih el mediena : fa mât bihi min ðêlic ʿelfân
 was demolished this city : died from that 2000
 nefsên.

58. El xiqâq lem yezel fie Ameriecê ; wa lem tezel el
 schism ceased not in
 istisdâdât el ßarbieya.
 preparations warlike.

59. Inna ßaðrat yâßub el sazama wa el iqtidâr, maulâna
 grandeur authority, our master
 el soltân el aszam, qad arsel ila el ßarb-a-kâna miqdâran
 sultan mightiest, had despatched Mint a quantity
 wâßiran min ʿewâni el ðheeb wa el fuðða, mas el ʿemr el
 copious vessels gold silver order
 sâli bi ßarbihê sômlatan.
 high to stamp them for coin.

60. Ceteb jornâl Ezmier fie 9 Ab :—Qad oslin bi aswât
 Wrote journal August : was notified by cries
 el silân, nehêr el θelâθa, fie 6 Ab, sand el sêsat el
 “all’arme” (alarm) full day Tuesday at hour
 sâxira mesê, ixtipâl el nâr fie yâyîl el Islâm. Fa terâceð el
 10th morning, activity of fire quarter ran together
 nês ; lêcin bil bâtul cên ijtiêd li urfâihê : liʿenna
 men ; but in vain was the effort to extinguish it because
 hoboub riyân el ximâl ezêd el lehieb, wa
 blowing of the winds of the North increased the flame

esras bi imtitêdoh : wa lâ sieyima li'enna el yâyiñ, elleai
 hastened to extend it especially quarter wherein

naxabat bihi el nâr, cên jamiesoh min el akxâb, wa qarieba
 shot (up) the fire all of it planks (wood) near

boyoutoh li basluhe [basl], nazaran li laiqat
 its houses to one another in respect of the narrowness

eswâqoh wa xawârishe. Fa cênet el moxuibasazuima, wa
 of its streets and its roads. was calamity vast

el kisêra sômoumieya. Wa isteqâmat ehwâl el nâr tissa
 loss general continued the terrors of the fire 9

sêsât, doun en testaruis sala teuqiefihê qouwa baxarieya,
 hours without that shall avail to stop it force human

nazaran li sorsat mesierihe sala janâñ ul hewâ. Wa lemma jât
 speed of its march wing air. when

el sêsat el sêbisa min el yabâñ, tewaqqafat el nâr, basdama cênet
 daraset sebasatasxar lâñluya(ten) wa ñayan, tañtewi sala
 levelled 17 township parish, (which) contain

sebas mi'eya wa sebasuin beiten, wa ðelêða jawâmis, wa
 700 70 house 3 chief mosques

arbasa mesêjid, wa ðelêða medâris. Wa lau cênet lâñlaqat
 4 mosques 3 colleges if it had reached

bi yâyiñ el Yehoud, le mâ cên ãair Allâh yaslem, ila 'ein
 quarter Jews, none save God knows, whither

montehêhê. Wa qad auqasat hêaih el moxuibat el moriesas
 its end. has thrown down this calamity awful

eeṯar foqarâ ʿehl el Islâm bi ñâle moñzine; liʿenna ʿolouf
 poor people state mournful thousands

minhom, aṣbañlou bilâ meljaʿ, yesteḡulloun bil kiyâm, au
 (who) passed morning refuge, shade themselves in tents

yaṣroñoun wojouhehom li ñarr il xams.
 expose faces heat sun.

Rijâl el ñöcouma qad samalou ma yajib salaihom. Fa
 Men of the Govt had done what was a duty

saṣêcir el moñâfaza wa el taupajieya wa baññârât el sefâyin,
 soldiers of garrison artillery crews of ships

homma ixtaṣalou bi himma, yaqṣar sanhe collo
 these worked (were busy) earnestness falls short of it

mediel. Wa lâsieyima el wâli, Ṣoṯmân Bâxâ, fa ittejeh bi
 eulogy (*nom.*) especially Governor set out by

nefsoh li mañall il moṣuiba, wa meceṯ ñatte' el ṣabâñ.
 himself place of calamity tarried until morning.

Waʿemma baññârât el qabaq el Fransêwi Fôntounoui wa
 But the crews of ship of the line Fontenoy?

el vâpour Hêroun fa qad herasou sand zohour el ñarieqa mas
 steamer hurried at appearance of conflagration

ceṯier min ḏabâyurthom, wa qaddamou kadâmât collieya ila
 many of officers offered (gave) services entire to

el mediena, ñaseb xatârathom. Wa ce ḏêlic ceṯieroun min
 the city, cleverness. so too many of

asyân el tebasat el ajnabieya qad azherou jesêrathom bi
gentry subjects foreign displayed bravery

teuqief el nâr, lâl mesierhê.

stopping during its progress.

61. Qad fotiñ fie 6 Xobât [1862] majlis el Parlemân fie
was opened February assembly in

Londrâ; wa telat jelêlet melicet Ingilterra fiehi korbathe el
London; read majesty queen her address

senâwieya, toslin bihe sorourhe wa irtiâhe min
annual in which she declares her joy satisfaction

sulâqâtihe mas qouwât Euoppa el ajnabieyat, el leti lem
connections powers of foreign which not

tezel moxaddada bi ribât ul löbb. Wa ðiqathe, bi södm
ceased strung tight bond amity. her trust (is) in non-

wojoud sehab, yestaruñ en yaðörr bi yöñ Euoppa.
existence of cause (which) may be able to hurt peace of

Ëomma tecellemat san el teswieyat il morâuya el leti
Next she spoke concerning settlement satisfactory which

jarat mas Ameriece, bi köyoux lâdiðat il sefenat
took place with in respect to the occurrence of the ship

il Ingliezieya; wa san ittiñâd il qouwât il ðelâð fie mesielet
[the Trent] agreement Powers Three question

il Meesieç; we san tejriedat il Suin, wa axpâl Marâciç.

Mexico expedition of China affairs of Morocco.

62. Ila' lâðrat el moxtericien. Bi collî sorourⁱⁿ

To Messieurs contributors (subscribers). With all joy

noqaddim el tehêni ila 'l jemies bi dokoul hêæ
 we present congratulations to all on the entrance of this
 el sâm el jadied, sê'ilien el Maula', en yajsaloh
 year new asking the Lord (Master) that he make it
 sâmau mobâracen, maqrounan bil teufieq wa 'l nejâñ.
 a year blessed coupled with prosperity and success.

Noslin ila' Haḏrat* el moxtericien fil Iscendarieya, enna
 We notify to (our subscribers) in Alexandria that
 hêæ el sadad faqar, elleai hou auwal sadad hêæ el sâm,
 this numero only, which is first numero of this year
 yaxulhom min yed wecielina el kawâja Escender
 will reach them from the hand of our agent Mr. Alexander
 Toubeni : wa min basdoh narjouhom, en yestelimou
 henceforward we entreat them that they receive
 jornâlêthom min wecêlêt el Posta; li^eennena
 their journals from the agencies of the Post because we
 norsiloh† li colli minhom râsen, marraten mas el
 despatch *it* to all of them by the head, sometimes with the
 Moscouvi, wa marraten mas el Fransêwi, ^eem el Nimsêwi.
 Muscovite, sometimes with the French or Austrian.

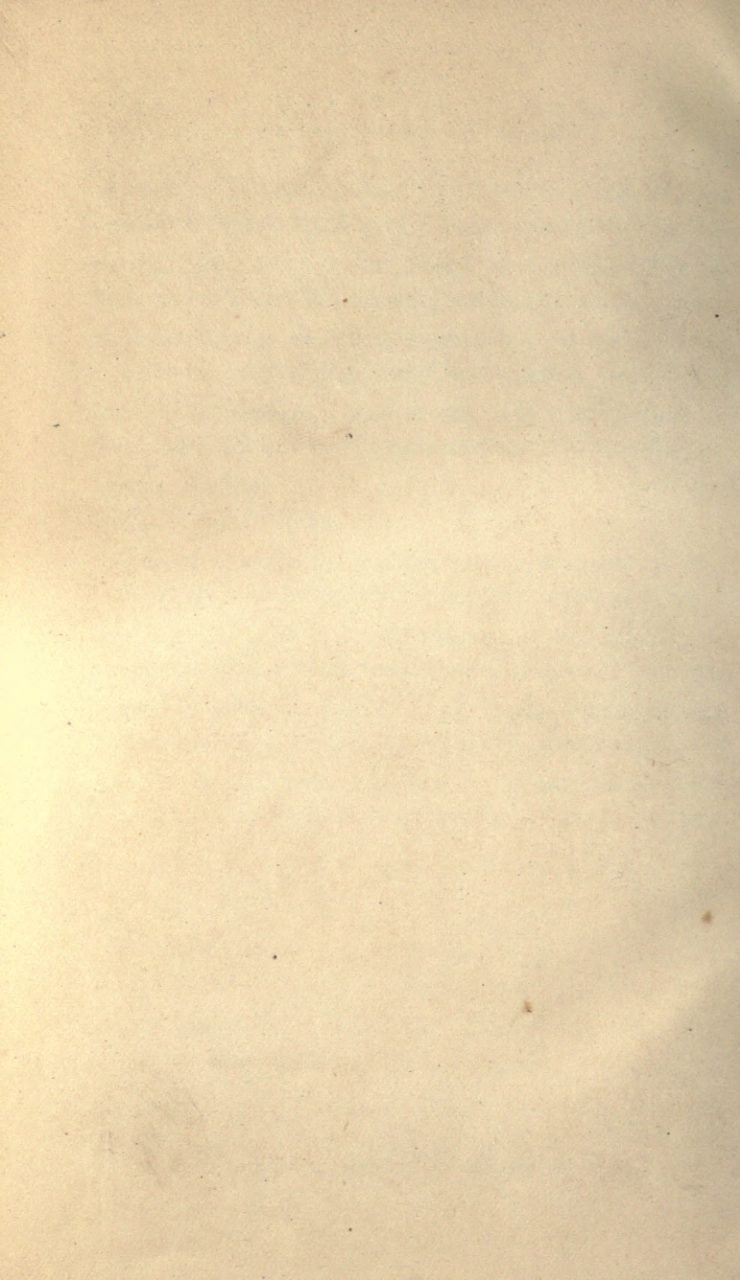
63. Inna el mosêhimien fil tarieq bain Beirout wa
 As regards the shareholders in (rail)way between
 Damaxq, elleai^e el^eên lem yadfasou el qist el θêliθ el
 Damascus, who now have not paid instalment third

* Haḏrat, *presence*, used like Majesty, Excellency, as a title; but alike for the sovereign or for any respectable person.

† Jornâl, *masc.* though as a foreign word, it has *pl.* in -êt.

matloub mona xehr Xobât, norsil eshêmhom ila
 demanded since month February we shall despatch shares to
 Baries, lecei tobâs honêc bi moujib el mâdda 11,
 Paris, in order that may be sold there by virtue of article
 el motesalliqa bi △élic, min qawâniën el Xarâce;—ia
 relating to that (topic) of the canons (rules) Association if
 lem yadfasou hêac el qist min el^cên li ßadd 15
 they (shall) not have paid this instalment limit
 Temouz el qâdim.
 July approaching.

Inna el mosêhimien, elle△ien dafasou el qosout li
 As for the shareholders who have paid instalments up to
 ßadd el^cên, yejib ßo△ourhom min ibtidâ xehr
 the present time, is right their personal presence beginning
 Temouz el qâdim ila maßall el Xarâce yeumieyan, min
 July approaching, place (office) the Company daily from
 el sêsa 9 ila 11, li qab△ el fâyidat el mosteßaqqâ lihom.
 hour to get-in-hand interest (profit) due to them.



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